

THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, JULY 5, 1890.

NEW SERIES—VOL. 1, NO. 6.

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TOPICS OF THE TIMES.

A constitution has been framed for Brazil and will be submitted to the people for their ratification. It is proposed that the President of that Republic be elected for a term of six years and that he be ineligible for ten years afterward.

Harper's Bazaar: The Honorable John Collier, a foremost man among younger English artists, is a son-in-law of Professor Huxley. One of his new pictures, called "Study," is painted from his beautiful young wife, and shows a lovely girl fast asleep in a large chair, the book which has sent her to slumber-land lying at her feet, and exhibiting on its back the title, "Lay Sermons, by Huxley."

Ex-President White, of Cornell, in his oration at the Ann Arbor University, on commencement day said to the students, after showing how evolution was elevating religion: "Let there be neither scoffing on one side nor holding of sectarian dogmas on the other; nothing is so profitless to truth as scoffing; nothing so injurious to Christianity as seeming to plead for dogmas in the pulpit, as a lawyer pleads for his case in court."

There seems to be a close connection between politics and religion—such as it—at Washington. When Cleveland selected the First Presbyterian Church as the place of worship for himself and wife, the church became so popular that sittings could be had only at extravagant premiums. It is now advertised for sale or to rent, while the Presbyterians who worshipped there have pews at the Church of the Covenant, which President Harrison attends.

Chicago is now in a fever of doubt as to where the site of the world's fair will be located. On Saturday last the directors by a two-thirds vote selected the Lake Front. The minority voting against it will receive thanks from a million Chicagoese, and the curses of stock jobbers, land speculators, and the Englishmen who own the Illinois Central Railroad. The scheme gives the railroad corporation \$11,000,000 worth of land for \$1,500,000 and saddles a \$10,000,000 debt upon the city, and offers such splendid opportunities for "boodle" that it becomes a dangerous temptation to the venally inclined. The whole scheme smacks of jobbery and the U. S. Commissioners should summarily squelch it.

"Do men gather grapes of thorns or figs of thistles?" Certainly not. The depraved Margaret Jukes was the prolific mother of a race of prostitutes, paupers, imbeciles and drunkards, more than two hundred of whom were criminals. Miss Fawcett who was victor in the great mathematical contest at Cambridge was the daughter of Henry Fawcett, whose physical vigor and intellectual qualities made him a power in the world despite the fact that his eyes were destroyed when he was a college student, and of Mellicent Fawcett, a gifted woman, who belongs to a family distinguished for its intellectual powers. The young lady who won the first place in the classical tripos was the daughter of Dean Alford, famous as a scholar and author. In these cases "blood tells".

The Atlanta Constitution has this to say of the case of Mr. King, the Seventh-day Adventist, who has been

heavily fined under the Tennessee Sunday law: Whatever the merits of the case may be, Mr. King can count on public sympathy, for from the statement of it in the Tennessee newspaper he appears to be a sadly persecuted man, and the history of the case thus far smacks of injustice and a religious intolerance which is novel in its Puritan severity. The man appears to have been dragged from court to court and jury to jury, subjected to great pecuniary expense, fined twice for the same offense—if an act like his, committed in accordance with the rules of his sect, can indeed be called an offense. The case is a peculiar one, and the final decision of the United States Supreme Court will be awaited with great interest.

The University of Michigan has conferred upon Mrs. L. H. Stone of Detroit, the degree of Doctor of Philosophy. Mrs. Stone, now past seventy, was formerly at the head of a high-class school at Kalamazoo. She was the first to preach and practice co-education in that State and has lived to see her views triumphantly sustained by the splendid success of co-education at Ann Arbor, where over twenty-two hundred young men and women were in attendance the past year, and where was graduated last week the largest number ever turned out of an American college at one time. Mrs. Stone, Ph. D., will stand no higher in the estimation of her friends or in educational and literary circles than before she was given the title; such able characters do not need titles to exalt their merits, but the well-deserved tribute is a graceful courtesy from an institution which stands second to no other in the country, and which owes much to the influence of this talented woman.

Rev. P. S. Henson of Chicago, said from the pulpit one Sunday this month: "After six successive days of creation—call them æons if you will—God rested from his creative work. This is scripture and this is science also. "Mr. Henson's zeal outstrips his knowledge. What he says is science, is not science. It is *a priori* theological speculation which is contradicted by science. The division of the "creation" into six periods is entirely arbitrary. There are no such natural divisions. The God of the Hebrews rested—for he was a conceptual being in whom were embodied the qualities of man, and therefore, as the Bible says, he "rested and was refreshed"—but the Eternal Power in whom we live and have our being does not need to stop work for rest and refreshment. The process of activity from star dust to man has been a process of evolution, which still continues. The primary fact of evolution is continuity, or the natural growth of the conditions of any given age out of the conditions of the ages preceding. Of miraculous creation science knows nothing.

On June 13, it is stated, 10,000 people gathered at Father Mollinger's church in Allegheny City to be healed and to take part in the celebration of St. Anthony's day. About 5,000, including the lame, the deaf and the blind, camped about the church, sleeping on floors, door-steps, porches and the ground. Thousands unable to get inside the church stood all day in the hot sun awaiting their turn to be cured. Father Mollinger, who is a physician as well as a priest, claims no miraculous power, but is "a firm believer

in faith coupled with works." How many cures were effected the papers fail to say. No charges were made for prescriptions, but all who went into the church gave something, if only twenty-five cents, and some gave five dollars or more. The priest-physician tributes his success to the efficacy of prayer and divine aid in selecting the proper medicine. It is stated that he has treated 50,000 patients in twenty-two years and that one-tenth of these have gone away cured. This is an estimate made not by himself, but by certain enthusiastic admirers of the priest. He is described as a man six feet in height, broad-shouldered, of robust constitution and of imposing personal appearance. His powers have been advantageous, pecuniarily, to himself and to his church. He is worth \$2,000,000. He lives in good style, is fond of wine at the table, and is said to have samples of several excellent vintages in his own cellar. His large library contains some rare and valuable works. He ridicules faith cure and Christian science theories and methods of cure. Probably his knowledge of human nature as well as of medicine, his vigorous and mental condition, the confidence he inspires among his patients in his success.

Rev. Thomas Dixon of the Twenty-third Street Baptist Church, New York, has come out in defence of the Sunday press. The pulpit, he says, neglected its true field of labor and ignored the living questions of the day that bear upon the life of the people, and the newspaper press had to usurp the prophetic functions which once belonged to the clergy. "There are some who say that the Sunday newspaper was started because of the money there was in it. That will not do. No newspaper can exist for any length of time that does not appeal to the moral consciousness of a constituency. That is the condition upon which all newspapers exist, whether week-day or Sunday. No purely commercial reason can account for the tremendous power of the week-day press; and you might just as well attribute the power of the Sunday press to that source as the week-day. To say that the Sunday newspaper was born purely for a money speculation is false, every inch of it. It was born because the week-day press had already assumed the functions of the teacher, and it had to preach Sunday, because Sunday was the best day of all the week to preach on. The mightiest educational influence in this great city to-day is the press, and the Sunday press is just three times as good and three times as strong as the week-day press. I know that it can be improved upon, but it is better in its quality, better in the matter that it contains, and better all the way through than the week-day press. You should pray for the man who edits the Sunday newspaper, and you should feel for him who preaches to a million people in one day. God has put this responsibility on the editor of the Sunday paper, and you should pray that he be equal to his task and worthy of the trust that has been placed in him. And rejoice that God has given you the power thus to pray." Such utterances as these were probably never before heard from an orthodox pulpit. Let the liberal preachers beware lest they be left in the rear by ministers of "evangelical" Christianity.

THE MOODS OF HUMANITY.

The world of humanity, like individuals, is subject to moods. In one age it is warlike and the fairest fields of earth are drenched with human blood and the heavens are blackened with the smoke of human hecatombs; in another comparative peace prevails, and men, following the peaceful pursuits of life, build up the waste places and repair the damage done by the destructive forces of war. At one time the leading thinkers are occupied with literature, at another with philosophy, or science, or social reform, or constructive political work. The predominating spirit of one period is deep seriousness which gives a touch of sadness to life; that of another is the spirit of levity and pleasure seeking, with comparative indifference to the solemn mysteries of life and destiny.

All these mental and moral moods admit of explanation in causes which are natural, but being subtle and complex, they are not always easily discovered. All the moods are necessary conditions of human growth and development. Sometimes they seem to imply intellectual and moral retrogression, but all the rever-

sons to the past life of man, and all the departures from the ideal straight line of progress are as necessary, in the evolutionary progress, as are any of those rapid movements in the direct line of advancement on which the historian dwells with enthusiasm and the reader with admiration and delight. In Greece liberty "rose like sunrise on the sea," and a civilization that has dazzled the world for centuries with its brilliancy sprang into being with a rapidity that seemed to be in defiance of the law of evolution and in need of a miracle to explain it, but the historians of to-day, by the application of the scientific method, are able to see the natural antecedents and the natural conditions of this rise of the Greeks to greatness and glory.

A river at different points presents a diversity of appearance. Here it is narrow and deep, there it is low; here it is as tortuous as the move-

ment, there impeded, turbulent, it struggles against obstructions; further on it flows smoothly and gracefully as far as the eye can see. How different the moods of the stream at different points and times; yet it sweeps onward ceaselessly to the sea. So through all its various moods humanity moves onward to its destiny. Revolutions even, involving as they do vast destruction, are part of the process of evolution, and a very important part, too, when maladjustments and the rigidity of age and fixity of condition have become fastened on a nation.

The mood of the present age is one of scientific investigation, and hospitality to new ideas and to hitherto unpopular truths. This is the mood of the thinkers, of the teachers, of the leaders—those whose positions indicate the trend of thought and the spirit of the time. Old dogmas and creeds are fast losing their authority over the intelligent classes, both in this country and in Europe, who instead of assuming that finality has been reached in any field of thought, are open to new discoveries, new theories and new suggestions. Students of philosophy are not content now to be disciples of Plato or Aristotle. Among devout minds the tendency is to acknowledge elements of truth not only in Christianity, but in all religious systems and to admit that inspiration is confined to no one book. On the other hand, the old type of "infidel" for, whom religion is only a cheat and the Bible a "pack of lies," is disappearing, as is the type of theologist who represents the opposite extreme. The freethinker of to-day recognizes religion as a natural sentiment in man, and as a factor in human progress, and all religious books and forms of worship, from the most simple to the most elaborate, as but so many expressions of the religious element, to be studied and its phenomena to be explained, the same as any other part of man's nature and history.

The interest in psychical phenomena at this time is one of the indications of the prevailing temper and mood of intelligent minds. There is a readiness to admit the existence of an unexplored field which, investigated, may yield valuable treasures of knowledge, and there is a serious interest in the results of every effort to penetrate that domain. There is a disposition to encourage this investigation in the belief

that patient, impartial and thorough study of psychical phenomena, including those, the acknowledgment of which hitherto has been confined to Spiritualists, will lead to discoveries, as important, at least, as any that have rewarded the laborious experiments and investigations of physicists. It will be a part of the work of THE JOURNAL to assist in studying the phenomena of mind by the methods and in the spirit of science.

CHURCH TAXATION.

Dr. Richard B. Westbrook in a pamphlet entitled "A Few Plain Words Regarding Church Taxation," gives interesting information in regard to church property and unanswerable reasons why, since it receives the protection and benefits of government, it should bear its proportion of the public expense. A few sentences are here taken from the pamphlet: "In the census of 1880 no returns for churches, schools, cemeteries, and other similar institutions were made. However there are known to be over 100,000 church buildings in the United States enjoying entire exemption from taxation. This exempt property is valued at not less than \$1,400,000,000." As the amount doubles every decade President Grant's statement, in his message to congress in 1875, "That by 1900, without a check, it is safe to say, this property will reach a sum exceeding \$3,000,000,000," is likely to be verified by the actual state of things.

The value of church property in this country exceeds by several million dollars, at least, the amount given by Dr. Westbrook. Indeed, further on he adduces figures and reasons for the conclusion that "it does not now fall far short of \$3,000,000,000." Well does the author say: "Our present laws exempting certain property from taxation are unjust and oppressive, and should be repealed. They impose a tax on the many for the benefit of the few, and practically, in some instances, on the poor for the benefit of the rich, as in the case of wealthy churches which the poor rarely attend." These words are quoted from the New York Evening Post. "We have never been able to see the slightest difference in principle between the appropriation of a certain sum of money raised by tax to a particular church, and a release of that church from a tax on its property to the same amount. The cost of the act in either case falls upon the tax-payer generally." Referring to the attempt to compromise the matter of unjust exemption by taxing churches estimated above a certain value, Dr. Westbrook says that it "puts a premium upon fraudulent assessments," as is illustrated in the new State of Washington where "no churches are taxed unless they are worth at least \$5,000; and the result, as we are informed, is that no churches are estimated at more than \$4,000. A similar dishonesty in the assessment of churches prevails in California."

The exemption of churches and church property from taxation is a vestige of the old condition of things which was founded on the belief that the church should be wholly above the law. The church was exempt from a religious point of view because of its sacred character and supreme authority; it was exempt from a civil or political point of view because it was a part of the state, and could not be taxed with more consistency than could any of the government buildings. Then to the church was intrusted the responsibility of educating the young, taking care of the poor, the infirm and the insane, and performing other important functions; and thus it gave in return, not only its religious and spiritual services, but what was regarded as a tangible equivalent in terms of utility.

In a country where the church and the state have no legal connection, and where the state remits none of its functions to the church, the exemption of church property from taxation is without justification, and is, indeed, a breach of the democratic principle and policy in regard to non-intervention of government in ecclesiastical affairs, in regard to just uses of public money and even the fundamental basis upon which taxation itself rests. To compel men to support any church or to support any ministry, either by taking money from their pockets and handing it to church officers, or by the less direct but not less dishonorable methods of making property owners generally pay an

extra tax by exempting church property from bearing its share of the public burden, is to perpetuate a great wrong. The churches, in so far as they are supported by taxation, direct or indirect, are a charge upon the community. Those who are not members of them and do not believe in many of the dogmas which they are built to advance, are compelled to help support them contrary to the spirit of the National Constitution and in opposition to the principle of secular government.

In the interests both of morals and religion the Christian clergy of this country should throw their influence in favor of church taxation. Some of them have already done so. Rev. Dr. Shipman, rector of Christ's Church (Protestant Episcopal) says: "I would like to see all church property throughout this land taxed to the last dollar's worth, not merely as a matter of justice but in the interests of religion itself. The effect of anything like compulsion in the matter of religion is to engender prejudice against it. The church cannot surrender her proud position of being a kingdom not of this world, without suffering for it in the blight of her spiritual life. The churches may fight this question, but sooner or later the battle will go against them, and their retreat, I fear, will be not only with dented armor, but with banners soiled." These words of advice and warning by Dr. Shipman ought to be carefully considered by his fellow workers in the Christian ministry.

THE MONEY QUESTION ACCORDING TO C. S.

The June number of *Christian Science* contains an article on "The Money Question According to C. S.," [Christian Science] by "I. A. N.," who states, in substance, that a woman received a five dollar gold piece. She handed it to a young man to pay a bill. He gave her back seven dollars. She told him he had made a mistake. He re-examined the coin and said, "Ten dollar gold piece madam." The woman, the writer continues, felt a little conscience-stricken, but afterwards "knew it was a working of Truth." "I. A. N." adds:

Some one had cheated her out of five dollars and it was given back to her in that way. Then, too, in all probability the person who paid the money out before she got it wished very earnestly that it was ten instead of five, and the earnest wish made it look like ten instead of five. It was a state of mind which did it all. She does not know that state of mind, but Jesus understood exactly about that state of mind. Jesus saw a few loaves and fishes and told them to become many, and a multitude saw them as many, and were fed. Everybody will see that gold piece as ten till it goes into the pocket of some stingy man or some spendthrift, then it will be its small intention again—a five dollar gold piece. A little woman I know wanted money very much, and would not ask her husband. She thought that she should have it, and when she went to her purse, empty when put away, it was filled, and no one had known where it was, no one had opportunity to fill it.

Visionary, you say? No; Jesus put money in the fish's mouth for the disciples to take to pay his taxes. How surely must the desire of our hearts be granted when we pray with all our hearts as if we had already received the blessing. This same lady, showing her house to a friend, was asked to open one room which she knew was in dire disorder. She knew that it ought to be in order, but that, though faithful to her tasks, she could not bring it to pass by labor. As she passed through the hall she thought, "God help me," and when she opened the door the room was in perfect order.

The earnest wish made a gold piece appear twice its actual value and thus was the means of gaining five dollars for a person who had been cheated out of that amount. The deception will not be discovered until the coin "goes into the pocket of some stingy man or some spendthrift" who will see it as it is. If *Christian Science* can make the senses play such tricks with the judgment, its prevalence must upset what has hitherto been considered as science, which depends upon the uniformity of natural phenomena, accuracy of observation, and verification. Then in regard to Jesus and the loaves and fishes: he sort of hypnotized the crowd and made it see more loaves and fishes than there were! But where did the money come from to that "little woman" since the purse was empty when put away, filled when she afterwards went to it "and no one had known where it was, no one had opportunity to fill it." Did the Lord create it, or abstract it from some fellow's pockets and put it into that purse, or did the woman only imagine that it was empty and supernaturally filled. Perhaps

after all the husband took that way of supplying the wife who "would not ask her husband." Passing over the doubtful fish story, how came the perfect order in the lady's house to emerge out of "dire disorder"? Did the Lord "put things to rights"? But if Christian Science could make healthy, alert business men, think a five dollar gold piece was an eagle, it might cause the exhausted lady who was so anxious to have her room look well but "could not bring it to pass by labor," to imagine that it was in order, when in fact it looked like the old Harry.

Bishop Spalding at the commencement of St. Mary's Academy, Notre Dame, Ind., made some statements regarding woman, which, considering their source, were remarkable, and it is not surprising that they produced a sensation. According to published reports of the address, the learned prelate said that the position of women was that which the Southern planters gave their slaves, that women were treated kindly as the slaves had been treated, but were kept in ignorance. Their condition was no better to-day than it was years ago. These remarks must have been intended to apply to women in other countries than the United States, for the Bishop said that American women had emancipated themselves, and that here the women were more intelligent than the men. He then, says the report, turned solemnly to the graduates and told them that they must not make marriage their main idea in life. They must get rid of the idea that marriage was anything but a constant sacrifice to duty on the part of the woman. "Why," he said, "a young man would laugh at you, if you told him that marriage was to be his aim in life; he will not be dependent; he intends to start alone, and so can a woman; she can learn to battle for the prizes of life; she is in most cases superior to man. The old theory that a woman is like a flower, to be cherished only in her bloom, is exploded; she is no longer a creature to be loved and caressed when the bloom is on her cheeks, and then to be thrust aside, to be a nurse, a drudge; she would henceforth work side by side for the prizes for which men work and win." He demanded the highest education for women. They must make themselves strong, mentally and physically, for strength is power. "A woman," he said, "could live in a grand world of her own, were she a sister in a hospital, a worker in the marts of trade, a toiler in the desert; were she rich or poor, she could live in the fairest realms of poetry; the world of Plato, of Dante, of Milton. The young girls of St. Mary's had received the key of culture; they could open their way to dazzling realms of light. They must use it to raise themselves higher and grasp their birth-right. They were the equals of men. The highest virtues which men cultivate were theirs naturally. They were gentle, merciful, pure. Their mission was to help the world to attain the desire of God. The world was better to-day than it ever had been, and good women had made it so." The Bishop's words seemed like a declaration of advanced belief in woman's rights, and they were applauded to the echo.

There is a continually growing mistrust in the efficacy of drugs. If there is a healing force in nature the secret of medicine can only consist in strengthening and guiding it. Maxwell, the forerunner of Mesmer, knew this. From his proposition, "there is no disease which is not curable by the spirit of life without help of a physician," he draws the right conclusion, and continues "the universal remedy is nothing but the spirit of life increased in a suitable subject." Magnetism seeks to heal the diseased organism by the forces inherent therein by exciting them to activity. Modern physicians are becoming more and more averse to treatment with drugs, which Du Prel thinks not only proceeds from the false materialistic assumption that man is only a chemical compound, but even in regard to the effects is only a driving out of the devil by Beelzebub. By this treatment of drugs nature is often obliged to fight the disease and physician at the same time. Montaigne, when advised by his friends to call in a physician, answered that they should let him first recover his strength so that it might be able to resist the attack. Modern medicine inclines to the

opinion more and more that nature and not the physician cures, that the art of the latter consists only in supporting and directing the curative force of nature; that is to say by medicaments to offer nature the means of attaining her aims. Sleep is often found the best physician.

Says A. H. Wintersteen in the *American Law Register* for May: The fact that many judges have asserted, without qualifying their statements, that Christianity is part of the common law has led to whatever uncertainty exists on the subject. Careful thinking and careful writing would have eliminated much in the opinions of courts that has only tended to confusion. It is difficult to see how the American, not to say the Anglo-Saxon idea can permit of the assertion that Christianity is part of the law in any other sense than that indicated by Dr. Wharton. There is doubtless a large number of well-meaning people who without a proper apprehension of the absolute sovereignty of the individual in matters of faith are willing that the State shall be made to declare the truth of their particular form and philosophy of religion. But it would seem to be no more the function of an American State to declare the truth of the religion of the majority than that of the minority.

From Dr. Wharton's statement referred to above, the following is taken: "We make blasphemy of Christianity indictable; but this is because such blasphemy is productive of a breach of the public peace, and not because it is an offense against God. We treat a disturbance of Christian worship as indictable, when such disturbance amounts to a private assault or to public disorder; but we give that same protection to non-Christian assemblies. And in no State does the government interfere to prosecute offences consisting of a denial of Christian dogma or a rejection of Christian sanctions. Nor in any State is Christianity in any such sense part of the common law that the State can determine what are the dogmas of Christianity. That which is part of the common law can be changed by statute, but as the dogmas of Christianity are beyond the reach of statute, we must hold that they are not part of the common law of the land."

The Reconstructor is the significant name of a new weekly paper, devoted to Spiritualism, which has just been started at Summerland, California. It is edited by Professor J. S. Loveland who has long been identified with Spiritualism and who is widely known as one of its ablest representatives, both as a writer and a speaker. The initial number of the paper is marked by ability, an elevated tone and a catholic spirit. The editor understands the difference between Spiritualism and spiritism, and he appreciates the fact that there is a vital relation of the spiritual movement to the social, religious, and moral reforms of to-day. Prof. Loveland's editorial connection with the paper ought to insure its success and its great usefulness, in which the Spiritualists of the Pacific coast especially will, it is believed, show their interest by generous encouragement of the new journalistic enterprise.

In Ontario where the subject of abolishing separate schools is being agitated, Archbishop Clearly threatened publicly, some months ago, to withhold the sacraments of the church from those Roman Catholics who contributed money to the public schools, and the priests have required the electors of their congregations to sign a paper, approved by the bishop of the Province, declaring that they are supporters of separate schools, and are opposed to doing away with them. The *Canadian Freeman* expressing the sentiment of Archbishop Clearly, says of separate schools: "They are an absolute necessity to us, and by God's help, we are determined to defend them even to death itself." The same power, with its headquarters in Rome, that is opposed to unsectarian public schools in Canada, is opposed to them in the United States, and will do all it can to bring our school system into discredit with the Roman Catholic population of this country. Wherever it is practicable now, Catholic parents are urged to send their children to parochial

schools, and some of the Catholic prelates have expressed themselves freely in favor of a division of the public school fund so that the Catholic schools may get their proportion of the fund. The support of denominational schools by the government would be in opposition to the principle of secular government. What the people of this country should aim to perpetuate and strengthen is the present school system improved by the omission of everything that savors of sectarianism, and by the adoption of such methods of education, and especially of such moral instruction, as are necessary to their greatest efficiency.

J. Burns in the *Medium and Daybreak*: The unfolded mind desires to know its nature and origin. It is then able to realize its present position, and to adopt such means as may be necessary to improve it. Man, in earth-life, inhabits the organic state, and hence the unspeakable importance of a true conception of physiological law and function. For the acts of a man's life in the body are spiritual acts, but on that plane indicated by physical conditions. These can never be understood, unless studied in connection with their higher relations. Thus anatomy, the mere structure of the body, is a dead letter, unless there is also taken into account the functions of the organs; and animal physiology fails to enlighten unless accompanied by phrenological insight; and the mind is a metaphysical formality when studied in ignorance of a true psychology; and the soul becomes an abstraction unless the wide field of spiritual science give it its true place and power in relation to the infinitude of its surroundings.

The Twentieth Century: A generally but foolishly despised race, the Jews, and an unjustly oppressed sex, women, are developing the habit of carrying off the honors in graduating classes in schools and colleges. Girls have several times lately bested the boys in these intellectual contests in England and in this country, and now it appears that more than one-half the 1,228 candidates for admission into the introductory department of the free college of this city are Jewish children. Jews and women are getting up in the world and nothing can stop them.

A Chicago minister having recently suggested that services be held at the World's Fair by great representatives of all the religions of the world, the *New York Tribune* remarks: No good end would be promoted by such services, while, on the other hand, they would tend to bring religion into contempt. It is one thing to promote the earnest and reverent study of comparative religion in colleges and seminaries, and another to make a raree-show of men's religious beliefs in a popular exhibition.

The real Asiatic cholera has appeared in Southern Spain. The French government has taken steps promptly to keep out the disease by quarantine, having stationed a line of soldiers along the frontier between Spain and France. But experience teaches how comparatively ineffective such measures are to protect a country from a contagion or epidemic. There is a liability that it will reach this country either via Cuba or by the continental routes of travel.

Chief Justice Taney's statement in the opinion on the Dred Scott case, in 1857, is often referred to as an expression of his views as to how the negro should be treated. What he said, speaking of the negroes, was: "They had for more than a century before been regarded . . . so far inferior that they had no rights which the white man was bound to respect." It was a condition that was described, and not an opinion on this point, that was expressed.

The *New York Tribune*: P. T. Barnum has written an elaborate article for the *Christian Leader*, entitled "Why I Am a Universalist," which would be creditable to a professed theologian. Phineas has always been a strong Universalist, and somehow it seemed natural that he should espouse this system of faith. In his opinion happiness, like the greatest show on earth, ought to be within the reach of all.

SPIRIT IDENTITY.

By WALTER HOWELL.

An unyielding skepticism is reprehensible. Boundless credulity is equally abhorrent to the cultured mind. The former is often the attitude of intelligent men prior to an investigation of modern Spiritualism; the latter the position they sometimes occupy after their conversion. It is lamentable to see these bright minds oscillate between such extremes. From no belief at all, some people rush to unquestioning faith in things wearing a mere semblance of truth. One does not like to dampen the ardor of those whose hearts are all aglow with the fire of a newly discovered truth. There is something impressive about the earnestness of such souls, and perhaps they are baptized with a heaven-born emotion. Yet, heaven is the sphere of knowledge as well as emotion, and to enjoy its fullness we must know as well as feel. Mind and heart, using these as symbols of intellect and affection, must establish an equilibrium.

It is very painful to one who wants to see the Spiritualist public mind rise above snap judgments, to find so much loose thinking and careless investigating prevalent among our people; so much taken for granted. There is great need of more careful inquiry, more critical thought, and accurate classification. We had better have one hundredth-part of the testimony we have, and that of an unquestionable character, than ten thousand times as much of so uncertain a quality as a great deal of it is. The whole question of continuity rests upon well proven facts which demonstrate conclusively spirit identity. A table may move, but does mere force prove spiritual agency? We may discover intelligence, but that may not be an outside intelligence at all. It sometimes happens that all the manifested knowledge is a reflection of the sitters' minds, and even if it is not, if there is no information beyond the knowledge of those present our position is not sustained. We may obtain messages written upon closed slates, even, and still if well defined identity is not apparent, then our hypothesis has not been established. Materialization may take place, and although we may not be able to explain the law, and it appears miraculous to us, we have no right to claim for it proof palpable, unless good evidences of individuality are forthcoming. The generality of clairvoyant descriptions too, are inadequate to prove our theory. Now and then we obtain glimpses of the truth for which we seek, but so often we receive that which is ambiguous, not to say one word about that which is palpable fraud! How very little evidence of spirit identity we acquire! How differently manifestations appeal to different persons!

Then too, there is that form of control that sometimes most perfectly personates our departed. Here we are confronted with an enigma which it is difficult in some cases to understand. For example, I once visited a medium in Manchester, England, and obtained good evidences of a spirit's identity. I went however, to London and sought through another medium, communication with this spirit friend. What is most strange, I succeeded in obtaining good evidence similar to that gained through a medium in Manchester; but when the spirit was interrogated regarding the previous interview, the intelligence was at a loss to connect the Manchester-interview with the London communication, which was to me a perplexity. If this really was the same spirit that had talked with me in Manchester, why could it not take up the Manchester conversation and continue it through the London medium?

American investigators have faced similar phenomena, and have been baffled by them. A suggestive explanation may be found in the doctrine of "discreted degrees" of consciousness taught by Emanuel Swedenborg. But in an inductive inquiry, we must not jump to conclusions; we must weigh facts.

The doctrine taught by theosophists, too, is as unproven to us Westerns, as the Spiritualists' theory is to the materialists. Some investigators are giving too much margin to these eastern theories. Shells, astrals, elementals and elementaries, are plunging us into a bewildering maze. First of all, let us ascertain if these elementaries and elementals really exist, be-

fore we concede to them such wonderful power and intelligence!

I think a large amount of our phenomena really emanate from a spiritual source, but as identity is so rarely proven, it behooves us to be extremely modest in our assertions. Spirits may produce marvelous phenomena, but if these do not prove unmistakably their intelligence to be of a disembodied character, let us not urge our claim upon the enlightened inquirer, or we shall allow our cause to suffer ill-report.

There are deductive truths which we accept on a *priori* grounds. There are truths which are inductively reached, or gained on a *posteriori* grounds. Now, the truth of man's immortality has been deduced from the fact that it is so universal a belief. If therefore modern Spiritualism furnishes a form of adapted phenomena that can be inductively investigated, we have in it a synthesis. Deduction is corroborated by induction, and the intellectual circle is relatively complete.

Let us proceed with our inquiry. Can spirit identity be procured? It must be conceded, that it is a rarity. And indeed, so long as we are contented with the merest suggestion of spiritual presence, we shall obtain but little evidence. If you tell some folks that Mary is present, they will instantly say, "What, my dear Aunt Mary?" Invariably the answer will be yes! Then follows a communication of flowery words, or empty nothings, with which so many are well filled. A name, a date, a circumstance may serve to awaken astonishment, but it can be little proof to the cultured mind, unless it is such as could not be given by any other than the spirit purporting to communicate. I verily believe, if we were only patient enough, and determined to receive the fullest satisfaction, we should get it! A generation willing to be tickled with a straw will go on being tickled with straws. If we ever hope to place our Spiritualism upon a firm basis, we must prove our ability to investigate the subject in a scientific spirit.

To give a sample of the kind of testimony which one might consider evidence of spirit identity, I will cite just one case. A Mr. John Firth, of Oldham, England, was by persuasion a Methodist, but having heard much of the spiritual philosophy was attracted to it. One day the writer in conversation with Mr. Firth, expressed the hope that he would add to his sympathies with the spiritual philosophy, a knowledge of indisputable facts. Mr. Firth sighed and said, "I have longed for proof." When I speak in favor of Spiritualism, my friends say, "What do you know about it? It is what he says, and she says, with you!" Firth said, "I want to know for myself." To which I replied, "You will know if you seek." Sometime afterwards Mr. Firth had some sittings with a medium with good results. The most remarkable was as follows:

The medium under control said, "Good afternoon John." To which Mr. F— replied, "Yes, my name is John, but who are you?" "My name," said the spirit, "is William Blakebreth!" "Do you know me?" asked Firth. "Yes, we were boys together. Don't you remember me as a companion in the Sunday-school?" He then went on to recall to Firth's mind the teacher, the scholars, and many incidents in their boyhood days. "Now said the spirit," "I have told you what you already knew. Were I to leave you now you would say, 'He read my mind, that's all!' But I will relate my experiences after we parted company." The spirit then recited some of his history and concluded by telling of his sudden removal to Spirit-life. Mr. Firth sought and found confirmation of the truth of the spirit's story, and from that day till now, he has been a confirmed believer in Spiritualism. Note please, one or two things here. First, that the spirit communicated what was not known to the medium. Secondly, at first what was known to Mr. Firth. Thirdly, there was a residuum of information which Mr. Firth had to have corroborated. There was therefore in this case, a knowledge that transcended the knowledge of both sitter and medium.

I do not say that we could always get such clear evidence, but nothing short of such would convince me. I would not inspire coldness in these researches,

but I would rouse to greater reflection and keener perception.

I have been a cautious investigator for about thirteen years. During that time, I have witnessed many truly marvelous phenomena, but very few well proven cases of personal spirit identity. Whilst we may have to lament the fact that proofs of spirit identity are few, we may rejoice that among us we have many who are splendid seers and secesses of truth. And really it is more important that we see truths than ghosts! The intuitions of ethical and religious truths are of great value to the world. For it is of more importance that man should be worthy of immortality than that continuity should be proven to him. He who makes the best of this world, in the highest sense of the word, will make the best of any sphere he may enter. Let us then recognize truth, love, justice, for these are spiritual. In proportion as we become the embodiment of these virtues, we shall the more readily identify them. Our spiritual sight will become clear, our ears will catch the sounds of angelic voices, our soul sense will feel the presence of the immortals, and the evidence will be ever within our own selves, that death does not end all.

WHY UNITARIANISM CANNOT PREVAIL.

By HON. E. S. HOLBROOK.

II.

In the last issue of THE JOURNAL, I questioned the assertion that the Unitarians would conquer the world, and gave reasons why they would not, emphasizing as the main reason the fact that they have no knowledge of Spirit-life—do not profess to have, but only faith which the agnostic will not accept, while he will receive Spiritualism and its facts as offered.

Now I proceed further. Unitarians seem determined that they will not learn. Spiritualism presents objective proofs addressed to the senses, of spirit existence, a Spirit-life, a Spirit-world and its conditions, such as agnostics will examine and accept as proofs. But these are not good for the Unitarians. They turn away and avoid them; they will not examine but belittle and discourage. They scout the slow, inexpressive table tippings, the minute raps, the incoherent mutterings of ignorant squaws, and the like! But fairness and logic require that a subject matter be tried by its best facts. Why not say then, encouragingly, that all new things always have commenced in a humble way and that they develop out into something better and greater? Why not say that some of our best minds, such as Wallace, the co-worker of Darwin in establishing evolution, such as Zoellner, the first scientist of Germany, such as Prof. Crookes, one of the first of England, such as Prof. Hare, one of the best scientists of America; and other great minds, such as Victor Hugo, and Lytton Bulwer and Wm. Loyd Garrison, have investigated fully these phenomena and consider them as real and hold that they prove the existence of a Spirit-world and communion with that Spirit-world, open and possible to all people and at all times? It seems to me that in this one respect the Unitarians—liberalists I mean—the most liberal of the liberal—are the most inconsistent of all people. They feel pitiful as to the bigoted church people of old who, as science came, feared, turned away and would not see; such as they who would not look through the little telescope lest they might be convinced; such as they who knew that such and such things were impossible and would not suffer proof to be adduced; such as they who did not care, for it could do no good; such as they who put faith above knowledge; and yet do not they themselves do the same?

And yet I must go back a little and say, that sometimes they seem to acknowledge their weakness, distrust the reliability of their faith, and go so far as to say, that they hope for knowledge as to the future destiny of man—at least, if they can have it in their own way. They are all, or nearly all, evolutionists, and are thinking, so remarkable is the progress from the lower to the higher, that a Spirit-world will sometime be made visible from the hill-tops of the material universe and the highest spheres of mind. A clergyman

of that faith lately lectured in Chicago on "the Hopes of Humanity from the Standpoint of Evolution." Oh, if spirit existence and its conditions could but be proved as a fact—no matter how! Any sensible man would say that, and so set at rest that question about the hereafter—a source of pleasure to many, a source of pain to many more. But alas! what success so far? Not very much. The learned reverend of advanced thought affected only to say, in view of the grandest results of matter and force, why may there not be a Spirit-world? Just so: why may there not be a Spirit-life and Spirit-world? Indeed, I cannot tell why there may not be. Oh, how cold and remote this "may be" from the affirmation and proof of the fact, here and now by competent evidence!

Mr. John Fiske says, "Spiritualism is simply one of the weeds which spring up in minds uncultivated by science." He is one of their chief lights, having written much and well, too, against superstition and anthropomorphism in religion, and finding great aid in evolution as taught by Darwin, Wallace and Spencer. But further on, finding that his work, fully consummated, leaves no fact for immortality, even finding the negative in that there can be no thought except by human brains, he says, he believes in the immortality of the soul "not in the sense of science, but as a supreme act of faith in the reasonableness of God's work." He means, I suppose, that the universe points to man as an ultimate—and adds for himself that he "see no insuperable difficulty in the notion that at some period in the evolution of humanity, this divine spark may have acquired sufficient concentration and steadiness to survive the wreck of material forms and endure forever."

Oh dear, oh dear, again so remote and cold! These scientific Unitarian gentlemen make poor work of the notion of a future life. Even faith is greatly at discount—only "no insuperable difficulty in the notion," and it would seem that not now this divine spark is acquired, but may sometime be acquired. Oh, when? And there shall be no "sense of science" either; and how shall the man of science believe without evidence? and I will add how shall reasoning man assume as to "weeds which spring up in minds uncultivated by science," unless he has been there to see? Inconsistency again so great! The history of science (so-called of the present) shows that the science of one day has pronounced against the science that soon followed. *A priori* reasoning has been the bane of science as well as of philosophy and religion. Those who assume to know and undertake to teach, and who have got greatly out from under the influence of that logic that has crippled the race, ought to come clear out and investigate the claims of whatever asks to be heard as a further revelation of science—do as much, at least, as old theology required to be done—"to try the spirits."

I lately attended a funeral at which was present one of those who should make known immortality, especially at the door of the tomb. He was in a carriage with one of his parishioners, a man full of years; and their conversation ran upon what they did not believe, embracing nearly all the Bible commonly relied on as such proof. Whereupon I (quite unknown to them) went a little better and asked the minister (as if from a materialistic standpoint), what is it that you would urge as evidence of a future life? The minister answered: "Well, since I am here and am an intellectual being, I am inclined to think that I shall be continued. I believe I shall, though I cannot prove it." Seeing my opportunity, I said, "I guess I feel something like Paul, who made declaration to the learned Greeks as to God whom they regarded as unknown. I will declare and make known to you what you admit you are ignorant of,"—and so proceeded.

Therefore; speaking of the conversion of the world, what armaments Unitarians have for a conquest? How will the non-believer be compelled, or induced to believe? In this age of science people are more and more demanding a reason for faith, and it must be knowledge. This is hereafter to be the Savior of the world. Mere liberalism, however much supported and accompanied by learning, by culture, by decorum, qualities all so agreeable, do not replace the demand that is made for

knowledge of Spirit-life. I think that Spiritualism does. It stumbles now (the stumblings of a baby giant), but with culture, training and care its defects will soon be overcome. It is better that the best conditions prevail. It has no sectarianism, no creed, except what it make for itself by proofs to all alike—to Christian, to Jew, to Mahometan, to Buddhist, to Voodooist, to Indian, to barbarians, to non-believers, to all; and gives knowledge of the truths of Spirit-life as it is, and throws aside the burdens of superstition and unreasonable faith. The fact that it is a revelation from the inhabitants of a Spirit-world implies success; for mortals, "ascended angels now" will still work on for humanity, whose needs they know so well, everywhere and by every means. It were better if the conservatism of Unitarianism were united with the radicalism of Spiritualism—better for both. But if the old and weakly will not accept spiritual science that has come in apt time to save from the agnosticism which physical science compels or induces, then the young and strong will not wait.

SUN-LIGHT AND HEAT.

By HUGH M. THOMPSON.

Science proclaims that the sun is the source of our light and heat. The idea prevails that the entire sun is an intensely hot and burning body, of immense magnitude; that it is constantly sending forth its rays of combined light and heat in straight lines out into and throughout all space; thus lighting and heating all things in it: that this process has been going on unceasingly since the first dawn of creation, and will continue as long as creation lasts.

Coupled with this, are the two theories accounting for light and heat. Sir Isaac Newton's idea was that they consisted of exceedingly fine particles, or corpuscles, which were not of elementary matter, but were of some undiscoverably fine, or "imaginary" emission from the sun. The other, or the wave theory, "assumes" that all space is filled with a subtle ether, or elastic medium,* and that this is set into vibratory motion by the action of luminous bodies; that thus, light and heat are produced, but that there is no actual transmission of any particles of substance.

Neither of these theories is satisfactory. That of Newton implies constant waste and diminution, by the transmission of subtle corpuscles from the sun, as a center, outwardly. The "wave theory" is based on an assumption, with conditions that are not primary, and cannot produce the results claimed.

Luminosity is a secondary condition, everywhere. How then can a luminous body produce light and heat primarily, by creating vibrations in an ethereal medium? The wave theory may correctly apply to artificial light and heat, but such are secondary. Solar light and heat do not exist in, and do not arise from the same conditions; solar light is electrical, artificial light is electro-chemical. Both these theories agree that transmission from the sun, is by rays, which travel in straight lines, in all directions, out from it. It is probably true that rays are thus going out from the sun which reach each objects in space, but they are not rays of light and heat as such. The sun is no doubt the source of one of the elements necessary in the production of both light and heat. Both light and heat are secondary, resultants from conditions, eliminations from electric and magnetic rays combining in exact and definite proportion, similar to those in chemical combinations.

There is no light nor any heat in pure electricity, nor in pure magnetism: these effects are produced solely from the contact or friction of both the electric and magnetic forces; neither alone, can produce light or heat. It is thus with the substances producing all kinds of life. The necessary two elements may exist forever apart; it is only when these are brought together, under certain conditions, that life results and organized matter lives, so that the physical and the mental can grow. Magnets, strongly charged with magnetism, are without light and heat. Electricity in the Leyden jar, has neither of them, until the electric-

*Electricity.

ity comes into contact with magnetism from the earth, or its atmosphere.

Very likely the sun is the great electrical center of our solar system. In volume, it is equal to one million four hundred and five thousand eight hundred and forty-five of our earth.

The earth's atmosphere surrounds it, extending out from its surface, about forty-five miles. The sun has an atmosphere, which may be correspondingly as extensive, and similar to our own. This atmosphere like that of our own, and that of all the other bodies in our solar system, is an electrified field. It is of prodigious extent and power. If the sun is an immense mass of matter, in a state of combustion, and that combustion is like that we earthly beings know anything about, then the sun must, in time, be consumed and disappear; the implied Newtonian waste,* in time, would so result. Combustion destroy, or changes elements, and does not reproduce the same kind, to perpetuate itself. The sun must be unlike the earth physically, otherwise it would be consumed, if it is in a state of combustion, and sending forth rays of light and heat. The fact that such influences as we are subject to, from the sun, are in harmony with our earth and our being, is evidence of a similarity in its composition and conditions to that of our earth.

In all probability the sun is habitable: that underneath its atmosphere, on its surface, are grander scenes and more delightful abodes than we have here.

Its luminosity is not from its solid substances in combustion, but from its outer atmosphere. The same is the case with the earth. Space is not filled with light and heat from the sun; but it is filled everywhere, with electricity and magnetism. Their attraction and repulsion are the primary forces of all motion. There is no such thing as pure space. That called space is only approximately so: of itself space is incapable of either resistance, or motion; and everything in space is constantly in motion, which is solely dependent upon the laws, of some kind of electrical action. The sun, and every other orb in the universe possesses electrical conditions, peculiar to its own character; each has its own electrified field, much like our atmosphere, which is the earth's electrified field. These vary in kind and extent, and all are constantly acting and counteracting upon each other, thus holding each and causing it to move in its proper location, in its orbit, and giving them axial rotation in space.

Without our atmosphere, there would be no thunder, or lightning, neither would there be any light or heat, because there would be no electrified field as now—for then, the electric rays from the sun (which are all that come to the earth) would strike the solid matter of the earth and, combining with its magnetism, would be very likely to explode, or combust and consume it; (as the carbons of an arc light are consumed,) from the contact of these forces in the presence of combustible matter. It is our atmosphere that saves the world from such a catastrophe.

The sun appears to us like an immense electric light; its immensity causes its intensity. To an observer on the moon, our earth presents the same appearance, but of less intensity: such is likely to be the case with all other heavenly bodies, in proportion to their position and conditions.

Pure air is incombustible. The light and the sun originate in its atmosphere: it is the same with the earth. Their varying magnetic forces are, silently and imperceptibly, radiating out from their solid matter into and beyond their atmosphere, in all directions; these encounter the coming in rays of electricity, and it is from their coming into contact, infinitesimally in numbers, in the outer atmosphere, that both light and heat are produced. This results from the neutralizing effects of contact and combustion between these opposite forces—and they are proportionate to the definite quantities of each in the field. Whatever there is more, of either than of the other, passes unaffected on its way to equalization and changes continuously.

If radial force diminishes in intensity, as to the square of the distance from the source—we are many

*Electricity, in Newton's days was scarcely known.

millions of miles distant from the sun, these hot days—what must the light and heat of the sun be, at its surface, compared with ours, if our light and heat as such come from the sun?

St. Louis, July, 1889.

A UNITARIAN MINISTER ON MODERN SPIRITUALISM.

The *Unitarian Review* for May contains a letter by "H. S."—to whom the editor refers as "a faithful and highly respected minister of our brotherhood"—on Modern Spiritualism. This letter is reproduced in THE JOURNAL, to show the widespread interest which prevails as to a class of facts and phenomena to which Unitarians generally perhaps have been as indifferent as orthodox Christians. The editor of the *Unitarian Review*, whose comments will be considered in THE JOURNAL next week, introduces the letter by saying that "H. S." "prefaces his appeal with a long and very interesting narrative of the way by which he was brought to his present position,—which, as he thinks, has not hindered but greatly helped him in the modest labors of his comparatively obscure ministry.—and he has greatly at heart the obligation of delivering his testimony. From his narrative it would seem that between thirty-five and forty years ago he was led by experience of bitter personal bereavement, to open his mind to the claims put forth by modern Spiritualism to establish and verify personal and living communication with the world of departed spirits. With the truth or error of those claims we have nothing here to do, controversially. Our friend's testimony corresponds with our own and (we have no doubt) a very common experience, as to an interest in this matter, coming very close to the full acceptance of those claims, in some who stand among the highest in our general respect."

It will be seen from my narrative that I have made no special claim to scientific thoroughness in my personal investigations. A faithful use of my own common sense faculties, sharpened somewhat by the experiences of my early business life, was the main reliance. I had already outgrown my former irreligious skepticism, and had now a Christian faith in immortality, and also an entire belief in the near presence and silent agency of departed spirits. And such I suppose to be the faith of most of those to whom my present words may come. With such,—especially those with largely developed intuition,—why need this new claim be so strange and difficult of belief? It is but a single step, as it were, to be taken. For, if it be true that our disembodied friends in the other life are permitted to be helpfully near us, especially in times of trouble, is it so very strange, in this age of wonderful inventions, that something like a telegraphic method should have been discovered, through which the unseen ones might be able to transmit intelligible messages to us? And why should it be thought wise in us to be so very unbelieving,—so much like the doubting Thomas of old,—when our thoughts are turned towards this claim? I plead not for credulity, but only for a reasonable degree of openness to a reception of truths from the unseen and spiritual as well as from the seen and temporal life. In such a fair state of mind it is not so difficult for those who earnestly seek to know the truth of this matter to find it. Thus it seems to me now, though,

first looking in this direction, I myself was exceedingly captious and unfair in my expectations. I have been multitudes of open and intelligent—and yearning hearts, in all parts of the civilized world, who within the last forty years have thus found a most cheerful and helpful faith; and this so-called Spiritualism is still spreading with unprecedented rapidity.

But there is another class of minds over which Spiritualism has a still more remarkable power, though in a somewhat different way from the other. It is probable that more of the so-called infidels and materialists have been converted by this means within forty years than has been done through all other instrumentalities during the entire century. But those who are firmly held within the grasp of material science, with no knowledge or belief of anything beyond, have to go through a different and more complicated process of thought and experience before their eyes can be opened to spiritual realities. And the needed helps in this direction are by no means wanting, for the power from above is of abundant force to meet the demands of all classes. But to well-trained scientific minds elaborate scientific methods seem to be essential; and such have been going on, with more or less thoroughness, from the earliest stages of the movement. With such investigators,

the work naturally arranges itself into a threefold shape. They must first be made to know that there is a spiritual as well as a material universe, whose laws are closely interblended with our earthly conditions. They must know, also, that human beings rightly belong to both these conditions, and that the being translated from one to the other by the event called "death" does not annihilate the means of a mutual knowledge of each other's condition and wants, and the possibilities of social intercourse between them.

Of the more thorough investigations of the phenomena of Spiritualism—mainly of a scientific character—the most elaborate and successful have been in England and Germany, though much of this kind of effort has been made in this country, particularly in the earlier stages of the movement. And of the general results of such investigations into the physical phenomena I may say, in the language of the eminent scientist, Alfred Russel Wallace: "They have been tested and examined by skeptics of every grade of incredulity, men in every way qualified to detect imposture or to discover natural causes,—trained physicians, medical men, lawyers, and men of business,—but in every case the investigators have either retired, baffled, or become converts. . . . No earnest and patient inquirer has ever come to a conclusion adverse to the reality of the phenomena, and no Spiritualist has ever yet given them up as false." And of the spiritual theory he says: "It is the logical outcome of the whole of the facts [i. e., that the so-called dead are alive, and thus manifest themselves]. Those who deny it, in every case with which I am acquainted, leave half the facts out of view."

I cannot, of course, with my present limited opportunity, give a specified account of these investigations. But, in a note at the close, I will try to give some references that will put the sincere and earnest inquirer in the way of finding out for himself the true state of the case as regards the extent of this movement and the actual weight of proofs upon which it rests. I now mean more particularly the results of the thoroughly honest and largely scientific investigations referred to above.

There has been, also, not only an abundance of fraudulent imitations of these phenomena, but likewise certain pretentious but extremely superficial attempts at actual investigation, by persons of adequate ability, if only their inclination had been equal to their ability. The most marked case of this description—in the more recent days at least—has been that of the "Seybert Commission" of the University of Pennsylvania. Some three years ago, a commissioners' report was issued from that quarter, confessedly of a preliminary and fragmentary character, but with the promise of a more full and satisfactory report to be given in due time. That additional report still lingers, and it is doubtful whether anything further will ever be heard of it. The "preliminary" report has been repeatedly and thoroughly reviewed by Spiritualists, among whom it is generally thought to be simply an ingenious illustration of the "How not to do it" of Dickens, the real object being to secure to the university the \$60,000 bequeathed by an honest Spiritualist, in the full faith that the result would be an honest and faithful examination into the claims of Spiritualism. Let those who have read the one-sided "preliminary" report read also such a review of it as was written by Professor Henry Kiddle,—formerly superintendent of the New York public schools, but now president of the American Spiritualist Alliance,—and then decide as to the merits of the case.

There is now with me an almost irresistible temptation greatly to extend my proofs of the wonderful growth of this new faith, but I must refrain after a few more sentences of a brief and fragmentary character. I hold in my hand a slip from the public press, in which it is said of a second session of a World's Spiritualist Congress which was held simultaneously with the great Exposition: "It was in session from the 9th to the 16th of September, being composed of all Spiritist and Spiritualist schools without distinction. Twenty millions adherents of all countries, and seventy-five journals and reviews were represented." I have also before me a list of more than one hundred names of eminent persons in almost every public position, even up to some of the European crowned heads, who are known to be more or less decisively interested in Spiritualism. And within the limits of my own observation and knowledge—more particularly within our own Unitarian body—I might make out quite an extended list of prominent ones who are at least almost persuaded to be Spiritualists, and some of whom are not less decisively so than myself; but for reasons of their own they do not seem willing to confess it to the general public.

I think it would astonish some of our theological thinkers, could they see, even as clearly as I have done, the power exercised by this faith in the recent overturn of old religious dogmas and errors. To me it has been satisfactorily demonstrated that this has hardly been second to any other cause of the great theological revolution. There is also a power in this faith, not only to interest the minds, but also to touch

the deep places of the human heart, and to move all in the direction of noble action, not otherwise often felt by the great body of humanity. It has the marked peculiarity of being especially fitted to meet the wants of all conditions of life. For even with the very lowest there are unseen helpers at work, who, though not fitted for a higher kind of work, are yet just in the condition to take hold of and give a starting point of progress to the most abandoned. And to those already in the higher stages of progress there are angelic helpers ever ready at hand to more and more purify, brighten, and lift up the most advanced of earth's children. It is true that the movement is still in a chaotic and often repellent condition, yet it has surely within it an intrinsic capacity to arouse and lift up, which is not felt by those under the exclusive control of any of the popular religions of the day. I have seen many striking proofs of this, not only among the lower but also the higher and more cultivated classes. Let me give an illustration of the degree of interest this subject has already awakened even among our quiet and thoughtful Unitarians.

The recent visit to this country for lecturing and other purposes of the distinguished scientist, Alfred Russel Wallace, will be well remembered, especially by those who attended his Lowell Institute course of lectures. Some fifteen years before, he had faithfully examined the claims of modern Spiritualism, had become a decided and outspoken believer, and had published largely of the results in England. Being, however, still deeply engaged with Darwin in a specialty of material science, he did not for some years give so much prominence to the other as at first, so that he was not probably generally known here as a positive believer in Spiritualism. But before leaving the country, while at San Francisco, he was induced to give a single lecture upon this subject, in which he gave a condensed statement of some of the more interesting of his former experiences, and reiterated his decided belief in the genuineness and high significance of the new faith. This lecture was published in a cheap form for general circulation. Availing myself of this state of things, and of the kindly courtesy of the editor of the *Christian Register*, I made public the facts of the case, and offered to mail the lecture free to all who should send the address and postage. The result was that over four hundred copies were thus applied for and sent out, probably among the more thoughtful and spiritual-minded of the readers of the *Register*.

The letters received were mostly brief business responses to my published offer; but in quite a number something more was indicated, generally a yearning desire both of mind and heart for more light upon the subject of immortality. I give a few detached passages from these to indicate a leading tendency among this class of persons:

"It will be a great help to the cause of religion if men who are familiar with the facts of science can make them witnesses of an unseen world." "If not too craving, please send two copies of the lecture; and I will give one to our minister, who is a believer in its truths." "You will not wonder at my interest in it when I tell you I am eighty-seven years old, which in all probability is very near to the subject of the lecture." "I am not a Spiritualist, but am convinced of the truth of many of the phenomena, and believe the great discoveries of the future lie probably in that direction."—"Can you spare two more copies of 'If a Man die, shall he live Again?' The one you just sent we have had to part with to a friend who is seeking the truth."—"Will you please send me a copy of Professor Wallace's lecture, as I feel that any new views of the future life will be most welcome."—"I am a student of the theological school at —. I have been an investigator of Spiritualism for eight years, and its philosophy is deeply rooted in my soul. . . . I feel that Professor Wallace must have offered some interesting thoughts upon this grand subject. Please send me a copy; and, if you can spare half a dozen, they will be welcomed by my fellow-students."

The following is from the recently bereaved companion of a well-known professor of geological science, but whose closing days were devoted to the Unitarian ministry: "My husband had been for many years in accord with Mr. Wallace's search for light on the future of our being; and we may believe it did not impair his value as a scientific man. In the hours of waiting, when disease had done its worst on his frame, all was peace and calmness and firmness. We did not talk of dying, but of living. In a recent discourse he had said: 'Science has pushed out her boundaries on the borderland between the seen and the unseen. The mind is brought now by science into relations with realms of matter which lie as far beyond sense as that which we have called spirit.' He alludes to Professor Crookes' discovery of a form of matter which is imperceptible." But this will be enough to answer the purpose in view. The extracts will afford a slight glimpse of the depth of thought and feeling in this direction among a very large class of the noblest of our humanity.

I have now in mind as my closing effort a point of

special interest which I wish to press home upon the conscientious thought of our Unitarian denomination, especially of its ministers. It is certain that there is a marked and very widely extended movement now going on in the religious world, which cannot but have a weighty influence for good or for evil upon the welfare of our humanity. How should we, as Liberal Christians, regard and treat this far-reaching tide of human thought and feeling? Should we treat it contemptuously, as utterly unworthy of serious notice, or even coolly ignore its existence when we are seeking the means of increasing our power to help religiously those under our more immediate influence? I am not mistaken, I think, when I assert that what these queries indicate is indeed the general course followed by the leading ones of the denomination. Seldom, if ever, is there a respectful reference made to Spiritualism in any public discourse or publication of our people, so that, were future history wholly dependent upon Unitarian chronicles, it would hardly be known that, in this age of wonderful progress, vast multitudes, outnumbering by more than tenfold the entire mass of denominational Unitarians, are confidently holding positive proofs of a life to come, instead of being confined to the simple hope of such a consummation. In all the tracts of the American Unitarian Association bearing upon this subject, not one, I think, ever distinctly refers to our modern proofs of immortality; and in all our pulpits, ministerial gatherings, and conferences, seldom is there even a mention of the existence and character of a movement so extended, and in reality directly in the line of what should be the work of a truly liberal Christianity, as is Spiritualism, and which is moving the minds and hearts of humanity as Unitarianism, with all its excellences, has never yet done. For it is a manifest fact that our influence is sadly wanting—at least, in its external manifestations—in the power of a certain spiritual enthusiasm which should belong to a living Christian faith. From my point of observation, it is equally manifest that an absolute proof of the reality and nearness of an unseen life and its active interest in earthly affairs is what is absolutely needed to change our now too purely ethical sanctions and methods into a living power which would make us enthusiastic helpers, not only of the intellectual and educated, but also of the common people, who would thus be made once more to hear the truth gladly.

It is true that the sanctions of a world to come are now used by our religious teachers, but often so faintly, and sometimes so doubtfully, that a cloudy shadow of agnosticism is plainly to be discerned by the many who are ever yearning to know, if a man die, shall he live again.

And no less is an actual knowledge of a hereafter needful to such semi-agnostic preachers, to give the force of enthusiasm to their pulpit utterances. True, a man ought not to preach what he does not believe; but he can surely notice with candid courtesy the belief of Spiritualists—some of whom are to be found in all the churches—until he shall have made all reasonable haste to know if it be not an important truth they hold. The preacher who will do this will find, even though he should not be able fully to accept the leading claim of Spiritualism, that much interesting thought has thus been brought to light,—or at least greatly brightened,—thought that may do much to aid him in his Christian work. Some of these may, it is true, be clearly recognised as but a reiteration of revelations made through the somewhat imperfect seership of Swedenborg, whose work was a noble one and well accomplished, considering the age in which he lived and the theological shackles still clinging to him, greatly impairing the clearness of his spiritual vision. But since his day there has been a growth in seership as well as in general religious ideas, though no finality has yet been reached in either. It has, however, become certain to the well-informed Spiritualist of to-day that there are no permanent "hells" in the Spirit-world, though there is a hell in every soul darkened by inveterate evil, which, when carried to the world beyond, illustrates a righteous law of retribution in a manner the very thought of which, even while here in the body, is fitted to suggest images more terrible than the flames of material fire. But with us is the firm assurance that in the end, though it may be ages hence, these mental fires will consume the dross, and brighten into eternal joy the life of every human being, all being eventually destined to a career of eternal progress. And on other points of religious faith there has also been a clarifying and brightening through the light now shining upon our world, which promises well for the future.

It is true that this influx of light and love from the upper heavens is no new thing in our earth's history; but the great gain now is a positive knowledge of the fact, thus securing to the thoughtful and aspiring an ever-present consciousness of angelic sympathy and aid. And with this comes an intensified intuition, and the firm assurance of direct inspiration from unseen sources, higher or lower, as may be the growth and aspiration of the individual soul. It is to ends like these that all the present varied phases of mediumship should tend, the ultimate result of all being the en-

lightenment and elevation of personal character; and through such agencies, whether in the earthly or heavenly conditions, is the Divine Kingdom to be finally established.*

H. S.

*There are, I suppose, more than a dozen periodicals published in this country devoted more or less exclusively to Spiritualism; and an almost innumerable mass of books and pamphlets is already before the public. But all these (and indeed everything relating to the movement) need to be well sifted, in order that the solid wheat may be reached. But the effort will be well repaid in the end. I will now give the leading titles of a few pamphlets that may be of use to those who are just beginning to investigate the claims of Spiritualism, all of which may be had at a slight expense, either at the *Banner of Light* bookstore, Boston, or that of THE RELIGIO-PHILOSOPHICAL JOURNAL, Chicago. In some of these pamphlets may be found something like a directory for further progress: a "Review of the Seybert Commission," by Henry Kiddle; "Spiritualism at the Church Congress," with advice for inquirers; "Home Circles, and How to Investigate Spiritualism;" "Heaven Revised" (by a medium); Professor Wallace's lecture, "If a Man Die, Shall He Live Again?"; a "Discourse on Spiritualism," by Rev. M. J. Savage; and one on the same subject by Hon. Sydney Dean, of Rhode Island.

THE SUNLIGHT LAY ACROSS MY BED.

BY OLIVE SCHREINER.

HELL.

In the dark one night I lay upon my bed. I heard the policeman's feet beat on the pavement; I heard the wheels of carriages roll home from houses of entertainment; I heard a woman's laugh below my window—and then I fell asleep. And in the dark I dreamed a dream. I dreamed God took my soul to Hell.

Hell was a fair place; the water of the lake was blue.

I said to God, "I like this place."

God said, "Ay, dost thou?"

Birds sang, turf was by the water edge, and trees grew from it. Away off among the trees I saw beautiful women walking. Their clothes were of many delicate colors and clung to them, and they were tall and graceful and had yellow hair. Their robes trailed over the grass. They glided in and out among the trees, and over their heads hung yellow fruit like drops of melted gold.

I said, "It is very fair; I would go up—"

God said, "Wait."

And after a while I noticed a fair woman pass; she looked this way and that, and drew down a branch, and it seemed she kissed the fruit upon it softly and went on her way, and her dress made no rustle as she passed over the grass. And when I saw her no more, from among the stems came another woman fair as the last, in a delicate tinted robe; she looked this way and that. When she saw no one she drew down the fruit, and when she had looked over it long she put her mouth to it softly and went away. And I saw other and other women come, making no noise, and they glided away also over the grass.

And I said to God, "What are they doing?"

God said, "They are poisoning the fruit."

And I said, "How?"

God said, "They touch it with their lips, when they have made a tiny wound in it with their fore-teeth they set in it that which is under their tongues; they close it with their lip—that no man may see the place, and pass on."

I said to God, "Why do they do it?"

God said, "That another may not eat."

I said to God, "But if they poison all then none dare eat; what do they gain?"

God said, "Nothing."

I said, "Are they not afraid they may themselves bite where another has bitten?"

God said, "They are afraid. In Hell all men are afraid."

He called me farther. And the water of the lake seemed less blue.

To the right among the trees were men working. And I said to God, "I should like to go and work with them. Hell must be a very fruitful place, the soil is so verdant."

God said, "Nothing grows in the garden they are making."

And we stood looking; and I saw them working among the bushes, and they dug holes, but in them they set nothing, and when they had covered them with sticks and earth each went a way off and sat watching from behind the bushes, and I noticed that as each walked he set his foot down carefully, looking where he trod. I said to God, "What are they doing?"

God said, "Making pitfalls into which their fellows may sink."

I said to God, "Why do they do it?"

God said, "Each thinks that when his brother falls he will rise."

I said to God, "How will he rise?"

God said, "He will not rise."

And I saw their eyes gleam from behind the bushes. I said to God, "Are these men sane?"

God said, "They are not sane; there is no sane man in hell."

And He called me to come farther.

And the grass seemed duller than it had been, and I looked where I trod.

And we came where hell opened into a plain, and a great house stood there. Lovely pillars upheld the roof, and white marble steps led up to it. The wind of heaven blew through it. Only at the back hung a thick curtain. Fair men and women there feasted at long tables. They danced, and I saw the robes of women flutter in the air and heard the laugh of strong men. What they feasted on was wine; they drew it from large jars which stood somewhat in the background, and I saw the wine sparkle as they drew it.

And I said to God "I should like to go up and drink too." And God said, "Better wait a little." And I saw men coming in; they lifted the corner of the curtain at the sides and crept in quickly; they let the curtain fall behind them, and they bore great jars they could hardly carry. And the men and women crowded round them, and the new comers opened their jars and gave them of the wine to drink; and I saw that the women drank even more greedily than the men. And when others had well drunken they set the jars among the old ones beside the wall, and took their places at the table. And I saw that some of the jars were very old and dusty, but others had still drops of new must on them and shone from the furnace.

And I said to God, "What is that?" For amid the sound of the singing, and over the dancing of feet, and over the laughing across the wine-cups I heard a sound.

And God said, "Stand a way off."

And he took me where I saw both sides of the curtain. Behind the house was the wine-press where the wine was made, and I saw the grapes crushed. I said, "Do they not hear it?"

God said, "The curtain is thick; they are feasting."

And I said, "But the men who came in at last?"

God said, "They let the curtain fall behind them."

I said, "How came they by their jars of wine?"

God said, "In the treading of the press these are they who came to the top; they have climbed out over the edge, and filled their jars from below, and gone in to the house."

And I said, "If they had fallen as they climbed—"

God said, "They had been wine!"

And I stood a way off watching in the sunshine, and I shivered.

God lay in the sunshine watching too.

Then there rose one among the feasters, who said, "My brethren, let us pray!"

And all the men and women rose: and strong men bowed their heads, and mothers folded their little children's hands together, and turned their faces upward, to the roof. And he who first had risen stood at the table head, and stretched out both his hands, and his beard was long and white, and his sleeves and his beard had been dipped in wine; and because the sleeves were full they held much wine, it dropped upon the floor.

And he cried, "My brothers and my sisters, let us pray."

And all the men and women answered, "Let us pray."

And he cried out, "For this fair banquet house we thank Thee, Lord."

And all the men and women said, "We thank Thee, Lord."

"Thine is this house, dear Lord."

"Thine is this house."

"For us hast Thou made it."

"For us."

"Oh, fill our jars with wine, dear Lord."

"Our jars with wine."

"Give peace and plenty in our time, dear Lord."

"Peace and plenty in our time."—I said to God,

"Whom is it they are talking to?" God said, "Do I know whom they speak of?" I saw they were looking up at the roof, not out in the sunshine, where God lay.

"—dear Lord!"

"Dear Lord."

"Our children's children, Lord, shall rise and call Thee blessed."

"Our children's children, Lord!"—I said to God, "The grapes are crying!" God said, "Still! I hear them."—"shall call Thee blessed."

"Pour forth more wine upon us, Lord."

"More wine."

"More wine."

"More wine!"

"Wine! !"

"Wine! !"

"Dear Lord!"

And then the feast went on. And mothers poured out wine and fed their little children with it, and men held up the cup to women's lips and cried, "Beloved! drink," and women filled their lovers' flagons; and yet the feast went on. And after a while I looked,

and I saw the curtain that hung behind the house moving.

I said to God, "What is it—a wind?"

God said, "A wind."

And it seemed to me, that against the curtain I saw pressed the forms of men and women. And after a while the feasters saw it also, and they whispered. Then some rose and gathered the oldest cups and into them they put what was left at the bottom of other vessels. Mothers whispered to their children, "Do not drink all, save a little drop when you have drunk well." And when they had collected the dregs they slipped the cups out under the bottom of the curtain without lifting it. After a while the curtain left off moving.

I said to God, "How is it?"

He said, "They have gone away to drink it."

I said, "They drink it—their own!"

God said, "It comes from this side the curtain: they are very thirsty."

Then the feast went on, and after a while I saw a small, white hand slipped in below the curtain edge and along the floor; and it motioned toward the wine jars.

And I said, to God, "Why is that hand so bloodless?"

And God said, "It is a wine-pressed hand."

The men saw it and started to their feet; and women cried, and ran to the great wine jars, and threw their arms about them, and cried, "Ours, our own!" and twined their long hair around them.

I said to God, "Why are they frightened of that one small hand?"

God answered, "Because it is so white."

And men ran in a great company toward the curtain, and struggled there. I heard them strike upon the floor with their feet. And when they moved away the curtain hung smooth; and there was a small mark of wine upon the floor.

I said to God, "Why do they not wash it out?"

God said, "They cannot."

And they took small stones and put them down along the edge of the curtain to keep it down. And the men and women sat down again at the tables.

And I said to God, "Will those stones keep it down?"

God said, "What think you—if the wind blew?"

And the feast went on.

And suddenly I cried to God, "If one should rise among them, even of themselves, and start up from the table and should cast away his cup, and cry aloud, 'My brothers, oh, my sisters, wait! what is it that we drink?'—and with his sword should cut in two the curtain, and holding wide the fragments, cry, 'My brothers, oh, my sisters, see! it is not wine, not wine! not wine! My brothers; oh, my sisters—!' and he should overturn—"

God said, "Still!—see there."

I looked: before the banquet-house, among the grass, I saw a row of mounds, flowers covered them, and gilded marble stood at their heads. I asked God what they were.

He answered, "They are the graves of those who rose up at the feast and cried aloud."

And I asked God how they came there.

He said, "The men of the banquet-house rose up and cast them down backward."

I said, "Who buried them?"

God said, "The men who cast them down."

I said, "How came it that they threw them down, and then set flowers and marble over them?"

God said, "Because the bones cried out, they covered them."

And among the grass and weeds I saw an unburied body lying; and I asked God why it was.

God said, "Because it died only yesterday. In a little while, when the flesh shall have fallen from its bones, they will bury it also, and plant flowers over it."

And still the feast went on.

Men and women sat at the tables quaffing great bowls. Some rose, and threw their arms about each other, and danced and sang. They pledged each other.

Higher and higher grew the revels.

Men, when they had drunk till they could no longer, threw what was left in their glasses to the roof, and let it fall back in cascades. Women dyed their children's garments in the wine, and fed them on it till their tiny mouths were red. Sometimes, as the dancers whirled, they overturned a vessel, and their garments were besprinkled. Children sat upon the floor with great bowls of wine, and swam rose-leaves on them for boats. They put their hands in the wine and blew large red-colored bubbles.

And higher and higher grew the revels, and wilder the dancing, and louder the singing. But here and there among the revellers were those who did not revel. I noted at the tables here and there men who sat with their elbows on the table and hands shading their eyes; they looked into the wine-cup beneath them, and did not drink. And when one touched them lightly on the shoulder, biding them to rise and dance

and sing, they started, and then looked down, and sat there watching, but they did not speak.

And here and there I saw a woman sit apart. The others danced and sang and fed their children, but she sat silent with her head aside as though she listened. Her little children plucked her gown; she did not see them; she was listening; but she said nothing.

And the revels grew higher. Men drank till they could drink no longer. Some lay their heads upon the table, sleeping heavily. Women who could dance no more leaned on the benches with their heads against their lovers. Little children, sick with wine, lay down upon the edges of their mother's robes. Sometimes, a man rose suddenly, and as he staggered struck the tables and overthrew the benches; some leaned upon the balustrades sick unto death. Here and there rose one who staggered to the wine jars and lay down beside them. He turned on the wine tap and let the wine run out, and lay on the ground sleeping.

Slowly the thin red stream ran across the white marbled floor; it reached the stone steps. Slowly, slowly, it trickled down, from step to step, from step to step; it sank into the earth. A thin white smoke rose from it.

I did not say anything; neither did God speak. He beckoned me to come on.

And after we had traveled for a while we came where on seven hills lay the ruins of a mighty house larger and stronger than the one which I had seen.

I said to God, "What did the men who built it here?"

God said, "They feasted."

And I said, "On what?"

God said, "Wine."

And I looked, and it seemed to me that behind the ruins lay still a circular hollow within the earth where the foot of a wine-press stood.

I said to God, "How came it this house fell?"

God said, "The earth was sodden."

And He called me to come farther.

We came upon a hill where blue waters played, and marble lay about. I said to God, "What stood here?"

He said, "A pleasure-house."

I looked, and at my feet great pillars lay. I cried aloud for joy. I cried to God, "The marble blossoms!"

God said, "Ay, 'twas a fairy house. There has not been one like it, nor shall be. The pillars and the porticos blossomed; the wine-cups were as gathered flowers: on this side the curtains were brodered fair designs, the stitching was of gold."

I said to God, "What on the other side?"

God said, "On the side of the wine-press it was dark."

I said to God, "How came it that it fell?"

God said, "The wind blew."

He called me.

And as we traveled, we came where lay a mighty ridge of sand, and a dark river ran. There rose two mounds.

I said to God, "They are very great."

God said, "Exceeding great."

And I listened.

God asked me what I heard.

I said, "The sound of weeping, and I hear the sound of strokes, but I cannot tell whence it comes."

God said, "The echo of the wine-press lingers still among the coping-stones upon the mounds. A banquet-house stood here."

He called me to come farther.

Upon a barren hill-side, where the soil was arid, God called me to stand still.

He said, "There was a feasting-house here once upon a time."

I said to God, "I see no mark of any feasting house here now."

God said, "There is not left one stone upon another that has not been thrown down." And I looked round; and on the hill-side was a lonely grave.

I said to God, "What lies there?"

He said, "A vine truss bruised in the wine-press."

And at the head stood a cross, and on the foot lay a crown of thorns.

As I turned to go I looked backward; the wine-press and the banquet-house were gone, but the grave stood.

And on the edge of a long ridge there opened out before me a wide plain, with sand across it. And when I looked down I saw great stones lie shattered; and the desert sand half covered them.

I said to God, "There is a writing on them, but I cannot read it."

God bent and blew aside the desert sand, and cleared it with His finger, and read the writing: "Weighed in the balance, and found—" the last word was wanting.

I said to God, "It was a banquet-house?"

God said, "A banquet-house."

"I said, 'There was a wine-press here?'"

God said, "A wine-press."

I was very weary. I looked across the gray sands: I shaded my eyes with my hand. The pink evening light was lying over everything.

Far off, away upon the sand, I saw two figures stand-

ing. With wings upfolded high above their heads, and stern faces set, neither man nor beast, they looked across the desert sand, watching, watching, watching. I did not ask God what they were, or who had set them there. I was too weary.

And still, yet farther, in the evening light, I looked with my shaded eyes.

Where the sands were thick and heavy I saw a solitary pillar standing: the top had fallen, and the sand had buried it. On the broken pillar sat a gray owl of the desert, with folded wings; and slowly by crept the desert fox trailing his brush, and the evening light cast its shadow on the sand.

I shaded my eyes. Farther, yet farther, I saw the sand gathered into heaps as though it covered something, until it faded from my sight.

I cried to God, "Oh, I am so weary."

God said, "You have not seen half Hell."

I said, "I cannot see more, I am afraid. In my own narrow little path I dare not walk because I think that one has dug a pit for me; and if I put my hand to take a fruit I draw it back again because I think it has been kissed. If I look out across the plains, the mounds are covered houses; and when I pass among the stones I hear them crying. The time of the dancing is beaten in with sobs, and the wine is alive. Oh, I cannot bear Hell!"

God said, "Where will you go?"

I said, "To earth from which I came; it was better there."

And God laughed at me; and I wondered why He laughed.

He said, "Come with Me, and I will show you Heaven."—*New Review*.

A Catholic paper says: In New York there is a church club of laymen, organized to further the interests of the church and a better knowledge of her ways. It is rather a mournful commentary on the principles of this organization that it gave its annual dinner—a \$5 affair at Sherry's—on an ember day, "on which the church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

In a letter from Paris to the *Inter-Ocean* Theodore Stanton writes: Louise Michel is the most notorious of all the revolutionaries. Whatever may be said of her views and utterances, and however confused her theoretical notions, it must be admitted that as a socialist, anarchist, revolutionist, or what not, she has a heart of gold. Her epitaph ought to be that of Shelley, *Cor Cordium*. This "virago," this "wild beast," this "revolutionary hyena," as she has been called, is the most large and tender hearted of women. In her memoirs she describes herself as a bastard; her mother a country girl, her father probably of exalted position. Her participation in the commune, her condemnation, her sufferings, and her heroism are too well and widely known to call for comment here. She is deep at this moment in literary work of every description.

Harper's Weekly: The parents came of their own choice, and for the sake of their children, who are to be Americans, as well as that of the country; the parents should co-operate with the State in giving the children the first essential qualification of an American—the language of the country. This country has an enormous task in achieving the timely and thorough assimilation of the mass of foreign material which is constantly cast upon it. Popular institutions prosper not because they are popular, but because of the character and quality of the people who administer them. A vast, heterogeneous multitude of people of every race, without common traditions, habits, life, literature and language, merely because they were herded on a continent, could not make a nation except as they became homogeneous. We do not want a Germany, an Ireland, an Italy, a Bohemia or any other foreign nationality anywhere in this country. But we want everywhere America.

Says the *World's Advance Thought* (Portland, Ore): The secret of acquiring spiritual power is to become self-centered. That is, to be able to control our thoughts—concentrate them as we wish—so as to prevent the dissipation of forces by the influx of evil—detrimental—thoughts that our condition or surroundings may call forth. Spiritual strength comes by continuous effort. The greatness of spiritual man comes by an aggregation of thoughts spiritually wrought out. Isolated spurts of spirituality or the power to produce extraordinary phenomena does not constitute spiritual greatness. The engineer who sacrifices his life to save the passengers may be a man whose ordinary life is unspiritual, and, while he has performed a noble deed,—viewing it from our present standpoint—that does not change his entire nature and transform him into a great spiritual character. The Fakirs of India can display more wonderful occult phenomena, and still are far from being spiritual. The truly spiritual find their greatest enjoyment and are ever growing in beauty and power in the companionship of their thoughts.

WOMAN'S DEPARTMENT.

WHAT RALPH WALDO EMERSON'S BABY DID.*

By Mrs. L. C. SMITH.

Weary I sit, 'mid the tumult and strife
That crowds evermore into man's busy life,
Watching the billows on times turbid stream,
Bearing the future of youth's golden dream
Into the gulf-wave, burdened with care,
Tinted with sorrow, and sometimes despair.

Thus was I watching, the ebb and the flow
Where human life ever in waves come and go,
Thinking the hopes, and promise of youth—
Seldom, if ever, had prophesied truth;
Since the happiest tell you, their visions are dead
E'er they could reach them the brightest were fled.

And thus even so, did the proof seem to be
For such were the lessons that life had taught me,
When silent and sudden, like blossoms in Spring,
There burst on my pathway a wee little thing,
With eyes soft and brown, and bright golden hair,
All dimpled with smiles, or their shadow was there.

Stirring the life-blood to youth's ardent glow,
Witching with heart-strings thought dead long ago,
Down to the core of my life's hidden prayer,
Where want ever vibrates 'twixt hope and despair.

This wee little thing, a wave from the shore
Came into my life, this baby girl mine—
Resistless her power, her love so divine
That into my heart-strings tangled with care
Like meteor's flash her star-beam was there,
Laughing to scorn philosophy—creed,

Teaching a language unwritten indeed.
A language so eloquent, tender and sweet
That even my soul fondly bowed at her feet,
To confess that Hope's fancies, and Youth's wild-
est dream

Are crowded at last into life's turbid stream,
Turning to crystal the waters below,
To murmur forever in musical flow.
For love, human love, like the long promised bow
Encompassed my being, and gave me to know
All life is immortal, as love has divined,
And its halo of beauty my spirit enshrined
Till life's rankling cares, and regrets only seem,
As white fleecy clouds, or the shade of a dream.

Thus into my life, from the boundless unknown
This miniature world, this monarch, alone
Came up from the masses, which way and from
where?
The ages just whisper, God's finger was there,
With His structural law so minutely defined,
That even my baby, most surely could find
The pathway to light, leading on the shore
Of life everlasting, that ebbs nevermore.

This measureless joy, this light from the skies,
This promise fulfilled of complete paradise,
This star newly born, in its bright orbit set,
Yet the gem without price, in my own coronet,
And more, an infinite truth, from this lesson we
draw

That life waits responsive on love's potent law.
ROCHESTER, N. Y., May, 1890.

*The author of these lines writes: In this little poem I have tried to emphasize the sacredness of paternity, the divine mission of children in the world, and the law of evolution. We have an Emerson Class here, and last winter at one of the meetings, I read my tribute to Emerson which you printed last January, and the Class had it reprinted so that each member could have a copy. At the last meeting I read the poem I send you now and its publication was desired.

HELPS TO HIGHER LIVING.

Sun.—Make your ways and your doings good.

Mon.—Death and life are in the power of the tongue.

Tues.—How forcible are right words!

Wed.—Let your speech be always with grace.

Thurs.—Recompense to no man evil for evil.

Fri.—By love serve one another.

Sat.—Freely ye have received, freely give.

Baltimore American: It is often asked how the women take the awful experience of the dissecting-room and the hospital. However the nerves of the sex generally may be, these strong-hearted women never falter. Dr. Winslow stated to the reporter that during the entire history of the institution here had never been one case of fainting. One of the young ladies was asked by the reporter concerning her feelings when she first began work in the dissecting room. She stated that the horror of what she would see had been so exaggerated to her beforehand, and she had been led, through popular report, to expect so much more than the reality, that her nerves were braced to such a degree that she experienced no very disagreeable impressions. The first body was a fresh one, and the odor, therefore, not very bad. It was that of a colored person, and seemed like a ma-

hogony statue stretched on the table. The bodies are never thought of as connected with human beings, but as mere things, mere machines, whose mechanism is to be investigated.

The ladies work two and two, choosing as their companions those congenial to them socially, as well as from their style of work. Though they work so courageously over their horrible victims, these young ladies are not strangers to human fear. One of them confesses that, as she was left alone for several minutes by her companions one wintry evening toward seven o'clock, she felt some decidedly unpleasant feelings as she sat among the bodies, and also confessed that, while she could make herself do anything she had to do, she would not like very much to enter a dissecting room alone in the dead of night. She laughed at her own feelings, but said that it is only in such moments that she realizes these things have once been living persons.

George Parson Lathrop and his wife have a pretty little house in New London, Conn., but the unique feature of their plan of life is a bathhouse which they rent for their exclusive use, and which is on the beach about four miles out. There they come out and picnic, day after day, with this advantage over picnics usually, that they have a roof and easy chairs, books and writing materials when they want them. Mrs. Lathrop (born Rose Hawthorne) bears no suggestion in her looks of kinship to her illustrious father or her well known brother. She is a tiny bit of a woman, with a Mignon face, not exactly pretty but "cunning" and attractive, with gray-brown eyes and fluffy brown hair. She dressed for the country in short skirts, blouses and stout boots, and is very fond of roaming the fields alone, as well as with her stout, short, dark, good looking husband. Both of them do a large share of their literary work in the bathhouse on the beach.

At the one-hundred-and-thirty-sixth Commencement of Columbus College, held at the Metropolitan Opera-house in this city on the evening of June 11th, the degree of M.A. was conferred on forty young men and two young women—Mrs. Lydia Potter, of New York, and Miss Kate Bird Runkle, of Boston. Miss Runkle, who had previously taken her degree of B.A. at Harvard, is a daughter of Mr. John D. Runkle, Walker, Professor of Mathematics in the Massachusetts Institute of Technology, and author of several standard works on the higher mathematics.

Vassar College owes its existence to a woman, Miss Lydia Booth, a cousin of the founder, Matthew Vassar. Mr. Vassar was planning a hospital on the plan of Guy's Hospital, in London, at his bequest to the community, when his kinswoman suggested the founding of a college for women which should be to them what Yale and Harvard were to men. Immediate application was made for a charter, and in 1861 there came into being Vassar College, which on each 12th of June celebrates "Founder's Day."

I met the daughter of Nathaniel P. Willis last week, writes a New York correspondent. Mrs. Imogene Eddy is a slight, delicate blonde, with near-sighted gray eyes. She is engaged in astronomical calculations at the observatory in Cambridge, Mass., and by this work supports herself and her daughter Nelly, who is studying for the stage.

The Medical Assembly of the Grand Duchy of Baden has decided that "women are unfit for the learned professions, especially for that of medicine," and that "the latter is already overcrowded." Perhaps the last reason may have prompted the first.

One of the first women to preach in Kentucky was Mrs. L. M. Woosley, of Coneyville, who was licensed to fill a pulpit by the Kentucky Presbytery three years ago, and has done successful religious work since.

Miss Joanna Baker, who was a tutor of Greek in an Iowa college at the age of sixteen, now occupies the chair her father filled seventy-one years ago—that of the Greek Professorship.

Mrs. Springer, wife of the Illinois Representative in Congress, is the author of several successful novels, and is a poetess as well. She is a very lovable woman, and all her earnings from literary work are devoted to charity.

Mrs. Frances Hodgson Burnett is described by a seaside letter-writer as looking the picture of health. She is strongly and

robustly built, her face is full, and the lines of her mouth indicate determination. She has a fine head for business, and is growing richer every year.

Mme. Carnot, wife of the President of France, is one of the most democratic of women, visiting all classes, entertaining all classes, assisting at bazaars, fêtes, and festivals, and is kind to everybody. If she can not be a statesman she is at least a politician.

CHRISTIAN SCIENCE: AN OPEN LETTER TO MRS. GESTEFELD.

DEAR MADAM: You may have heard of that aggressive champion of Christianity who, upon meeting a Jew, gave him a severe pommeling. When expostulated with for this harsh proceeding, he said, "Did not your people crucify our Christ?" "Yes, but that was several hundred years ago." "Ah! but I have only just heard of it."

Now I cannot take refuge in a similar excuse concerning your "Death and the Hereafter," published in THE RELIGIO-PHILOSOPHICAL JOURNAL some weeks ago. I did not read the article then, but that universal American want, want of time, and the dullness of my scalping-knife precluded my doing it justice before. I have since worn out my grind-stone and am stealing time for the important task, which somewhat sanguinary as it necessarily is, you well know (with my high regard for you personally) is not meant to be a personal affair.

The fact is, your article acted upon me as does the trigger to a loaded gun—it let loose a great load of suppressed intellectual wrath that has been gathering in me for as long as I have known anything of so-called Christian science.

Confessedly by your article is the verdict of deliverance of Christian science on the Sphinx problems of death and the hereafter. The bearings of any fact of physics is relegated to the science of Natural Philosophy. Astronomical matters are fitly dealt with by astronomers. These sciences are clearly defined in their subject matter and scope. In their realms discussion or differences of opinion are, in the main, wholly out of the question. Opinion is only possible differing in proportion to the lack of scientific accuracy.

Science in its broadest sense is simply organized knowledge and it deals with facts in their various bearings in sequence and co-existence. You speak of Christian science. Now all sciences have a definite subject matter the nature of which gives them their respective names. Where does Christian science find its material? In Deity? It must then have evolved a new faculty whereby to apprehend divinity. Alas! for this theory; the various "schools" demolish it most conclusively. There can be no differences of opinion in a science! Wherein is Christian science any securer in its fundamental position as regards its pretended knowledge of Deity, than the un-Christian scientist who believe in one, three, or still more gods, or in no god at all?

Does it find material in the human mind? It denies the value of all psychological inquiry, and would abolish (with a right royal disregard of flesh) all physiological investigations. I have never heard greater bitterness than that manifested against mental science by Christian science. That intellectual monstrosity the founder of Christian science, by her insane reiteration, "there are no nerves," etc., has warped the judgment of her students so much out of plumb, that no bibliolator could be more opposed to the established truths of science than they.

What is Christian science? It were far more appropriate to discourse of Mohammedan science, and its attitude toward death and the hereafter; for its founder claimed to have made periodical incursions into supernal realms on his celebrated ass, Barak. He could at least with consistency lay claim to knowledge of the subject, experimental or through observation. And then why not Buddhistic science?

What has been the attitude of Christian science toward the two great intellectual movements—in some respects three, including theosophy—concerned with the elucidation of the great subjects dealt with by you? I refer to the Society for Psychical Research, on one hand, and the great body of spiritualistic inquirers on the other. Has Christian science extended a helping hand to further the great work? The answer is plain enough and easily found by glancing at the literature of Christian science. The reasons are of a similar kind to those expressed in the past for a wholesale destruction of all books but the Bible. If they are antagonistic to the holy book they

should be destroyed—and if they reveal nothing but what is to be found therein, they are superfluous, and again have no right to exist. There is no matter, hence the sciences of matter are false; down with them. Am I wrong in this charge? Read Mrs. Eddy, and hear her followers. Where else is Christian science to be found?

Now psychical research (which does not claim to be a science yet) and Spiritualism, have a right of opinion, even if only negative, on the subjects, death and hereafter. It is because they do not attempt to solve the problems by thinking merely, but by observing and when possible by experimenting—the true method of science. Hence Christian science shrieks "there are no spirits, there is but spirit," lo and behold! spirits wickedly insist upon proving their existence. And while mesmerism is exalted to the dignity of the devil's own weapon by Christian science, hypnotism, a new aspect of it, goes on calmly opening a new world of psychical activity in man.

What does it all signify? Whatever Christian science may mean, it certainly failed lamentably in grasping and utilizing the spirit of progressive science. The warning for "physics to beware of metaphysics" it has passed by unheeded and has adopted the fatal theory that the secrets of the great universe could be laid bare by introspection.

Again in comparison,—while thoroughly repudiating the most of the material gathered by my spiritualistic co-laborers as justifying the name of science (and I am not ignorant of its extent or variety) yet the thinker must admit the possibility of a science in that material, and certainly the legitimacy of the term scientific, in its acquirement. So also of the labors of the Society for Psychical Research. May it never grow weary of its efforts: it will, nay it must, see where now it but gropes.

The Society begins at the purely human end of the line of life, while the Spiritualist, to a certain extent, at the other end, but both build on adamantine facts.

What real, tangible light has Christian science thrown upon the mooted subject? Do we know a single thing more about the destiny or nature of man since Christian science has spoken its word? What avails it to a man whose life has been one of unremitting suffering (whether through his own or another's fault) to have a theory flung at him as a panacea for his agonizing cry. If Christian science can only theorize upon death and hereafter, it is simply one of many theories utterly worthless for practical purposes.

Now my good friend, were your article headed "All I Know—or Think—About Death and the Hereafter," my pen would still retain its coat of artistic rust, because no one has greater respect for the clearheadedness of Mrs. Gestefeld than I. But when your speculations are presented as the deductions of a science, and further, when these deductions leave us no nearer to a certainty than before, and under the circumstances cannot leave us surer, then it is time to insist that Christian science give an account of its legitimacy, in birth, development and its general bearings. This of course cannot be done in detail in narrow limits, but it can be done in definition at least.

I do not wish to melt too many of THE JOURNAL's precious type at one effort, so I will reserve some scolding for another issue.

Here is my head—take it off gently.

Your friend,

JOSEPH SINGER.

KRISTOFER JANSON ON SPIRITUALISM,

To THE EDITOR: In his sermon on Whitsunday Rev. Kristofer Janson, of Minneapolis, made the following remarks:

God's spirit has not left us. "It was not a miracle of any kind, which happened on the day of Pentecost. It was a revelation of that daily truth, that whosoever the Holy Ghost seizes with his power, becomes transformed, is ready to go through fire and water for his gospel's sake, speaks the word and acts the deed, which the Holy Ghost urges him to do. Even that peculiar trait of speaking in foreign tongues during a strong pressure of spirit was not particular for the disciples of Christ on that day alone: it has repeated itself many times in the world's history, it repeats itself from day to day with quite common persons, and we say, when it happens: that person speaks in trance.

The human spirit was born of the divine spirit, and when this human spirit is stirred up to the highest pitch by God's almighty spirit, no power in the world is able to resist it. It is the mightiest power on earth.

And still we find that people are most unwilling to recognize spirit power. They speak and write and preach about the spirit, but in reality they will have very little to do with it. Instead of clinging to this invisible reality, the spirit power, which makes itself manifest in so many different ways, they cling to the ever changing, unsolid, visible matter. They cleave to the body instead of to the soul, to the lump of clay instead of to the divine spark. They know scientifically that the invisible powers, viz: electricity and magnetism, are the ruling powers of the universe, though invisible, and still it seems so difficult for them to believe in spirit and in spirit manifestations. Even orthodox people, whose chief dogma it is, that we all ought to be born again of the Holy Ghost, will not believe, when the spirit manifestations come within their reach. We see it most distinctly in the attitude taken toward Spiritualism. Spiritualism is that religious movement, which most firmly believes in the reality of spirit and spirit power, and which is most interested in investigating the many different ways in which this spirit influence makes itself known to men. Now we should expect that christian people at least, who say that they believe in spirit and in the gospel of Pentecost, would, gladly surprised, rush together like the masses on Whitsunday and say: this is something for us. Let us join in this investigating, which will prove to men that spirit power is a real power and the mightiest power in the world, and that it has its own remarkable laws like the material laws in the universe, which we already partly know. Let us join in this investigation and help to part from it all that fraud and humbug which wicked people heap upon it in order to make money out of it. Let us help to establish on earth the sublime truth of eternal spirit existence, independent of body, establish the truth that spirit power is the ruling power in the universe, is the essence of the Christian gospel, and let us join hands in order to break the chains of materialism which forces man down instead of lifting him above the skies with his eternal hope. This movement of Spiritualism, though mixed with much superstition and much nonsense, is of immense importance, because it handles the unseen realities and will try to link together the so-called dead and living, link together all spiritual work of humanity from past to present, and represent like the apostle Paul, humanity as one united body, where one limb helps the other.

We should expect, I say, that christianity would reason in such a way, but instead of that, most of the orthodox societies turn their back on Spiritualism with scorn and ridicule and call it "the devil's work." What a singular, inconsistent being man is! He talks in high terms about spirit and spirit force; he praises the wonderful gospel of Pentecost to his fellow-men, but when the spirit forces come before him in a somewhat similar way as on the day of Pentecost, then he cries out: "it is the devil's work!" What wonderful inconsistency!" B.

REPLY TO MR. TALLMADGE.

TO THE EDITOR: In THE JOURNAL of June 14th, is "Mr. Tallmadge's Rejoinder," to my criticism of May 10th, on his singular ideas, published some time before, in regard to the habitability of the sun. He is, he says, upheld in his grand central position of dispenser and supporter of planetary life, by the reaction of the planets themselves.

As an old occasional contributor to THE JOURNAL, I have heretofore tried to uphold its claim to be considered a "philosophical" paper by advising all theorists, to first post themselves in regard to the positive facts of science before assuming the role of teachers. Real science is a grand conservator of truth as well as a star-eyed leader in her advance. Since Mr. Tallmadge, in issue of June 14th, disavows any intention of further discussion, my words will be few and in response to only two or three points he mentions in his "rejoinder."

He seems to take it hard that while the universal law of action and re-action is freely admitted, objections are raised to his application of it. "Action and re-action" are almost axiomatic; but even axioms may be quoted improperly. The law is stated in works on natural philosophy as the third law of motion, in these words: "When bodies act on one another, the action and re-action are equal, and in opposite directions." If, for instance, a bat hits a ball, the ball hits the bat just as hard; but the bat, being the heavier with a persistent muscular force behind it, overcomes the ball and forces it to fly in the direction of

the blow. Again: the paddle-wheel of a steamer strikes the water and the water strikes back with just an equal force. For a short time there appears agitation and combat between the water and the wheel; but a lake full of water cannot be forced backward by a few tons of steam-boat, the re-action accumulates, the boat is forced forward and "victory abides with the heaviest battalions." If a man proposes to lift himself upward by his bootstraps, his feet press upon the soles with just as much additional force as his upward muscular strain upon the straps; the action and re-action are equal and the only result is a stretching of boot-leather.

But what avails such illustration as these of "action and re-action," to support vagaries to which they do not apply? The sun radiates in all directions its life supporting rays.

Only an exceedingly small fraction of these rays, as I attempted to figure out, can possibly strike the few planets which are scattered around him millions of miles distant; and since they also, as he presumes, radiate in all directions around each other, it must be a similarly small fraction of what each receives and again radiates, that can possibly strike back upon the sun. The planets are moreover, only equal collectively, to about one eight-hundredth part of the mass of the sun, and must needs be proportionably weak, in the re-active power he imagines they possess.

The modern dynamo is a mechanical contrivance invented for exciting, collecting and dispensing electrical force; but it has not been shown that analogous arrangements and adaptations exist in the sun and planets.

Such an idea seems baseless speculation, and Mr. Tallmadge, if the plain meaning of his words be taken, makes a most palpable and gross mistake when he says, "This earth and the sun are separated by less distance, relative to the size of the bodies, than the two cylinders of the dynamo."

The revolving parts of the dynamo move as close as possible to the generative parts, as close as they can be placed without actual contact, the closer the more effective; and therefore his statement just quoted seems ridiculously false, and there would appear to be no possible meaning that could be placed upon the words that might relieve them of their falsity. What does Mr. Tallmadge mean by ignoring observation and common sense in the pursuit of fanciful notions? Inhabitants upon the sun could not stand, as he implies, by a harmless electric toy dynamo; but would be inevitably caught in the ever beating tempest of warring elements, whose rage is beyond conception, blown by tornadoes of incandescent vapor 100 miles per second or projected upward in the blast of eruptions from the photosphere to the height of many thousands of miles—eruptions, the reactions from which must needs reach equally deep and terrible downward into the awful gulfs of their raging source below.

These conditions in our solar orb are indicated by long and patient observations and measurements and are not the visionary fruits of misinformed fancy.

J. G. JACKSON.

ANOTHER REMINISCENCE OF HARRIS.

TO THE EDITOR: The articles on T. L. Harris, which I have read with interest, recall to my mind an amusing incident which I once heard Charles Partridge relate at a conference meeting here in New York. Your readers will remember Mr. Partridge as one of the old time Spiritualists, and the publisher and editor of the first Spiritualist paper issued. Mr. P. had been dilating on the orthodox devil, "that he was a good fellow after all, &c.," and was reminded of a circumstance in connection with his subject and Mr. Harris, which I give in his own words as near as possible.

"Harris, at that time, was holding a private circle each week at his rooms, Dr. Gray, Judge Edmunds, and a few others being members. I felt a great desire to make one of the number, as I had been told that Jesus Christ was the controlling spirit. But somehow the idea possessed them that my influence was hardly of the right nature for so eminent a control, and consequently, I was elected to stay away. Not long thereafter the devil got possession, and then there was a great time. They tried in every way to dislodge him but of no avail. He had come to stay. At last, one of the members suggested that they call in Partridge. Why they supposed I had more influence over his majesty than the others I never could quite

understand. However, I was waited upon at my office by a delegate requesting me to surely be present at their next meeting. I went, of course. The circle convened, Harris went under control. I asked for the name of the spirit manifesting, and the answer came "The Devil." Now, my friend, said I, why do you come here to disturb these good people; you know you can have no fun with them. Go with me and we will be the best of friends and have a good time together. Well, the result was, he quietly withdrew, and I imagine has been with me ever since. If so, I have found him a good, interesting, intelligent fellow, giving just what he received." M.

FROM A METHODIST SPIRITUALIST.

TO THE EDITOR: I am well pleased with THE JOURNAL in its new spring dress, and I am also pleased with the ideas it "stands for," and with your mode of presenting them. I have been a reader of your paper but a short time; therefore, my opinion is not of as much worth as that of some of your older readers, yet your success and the success of the cause you are battling for depends to some extent on your new subscribers. If all your old subscribers could appreciate this fact thoroughly, there would be a vast army of us new subscribers in a short time. I used to be very much prejudiced against THE JOURNAL from the fact that the first copies I ever saw were handed around and praised by a blatant infidel of the lowest type of character—profane, obscene and blasphemous to a degree. That was fifteen years ago, and I did not stop to read for myself, but gave judgment as so many of us do, on a supposed state of facts, which as I now see, were no facts at all. The said infidel was simply trying to use THE JOURNAL as a weapon of defense against his believing neighbors, without having any desire to aid in building something better. I believe there are thousands now who are kept from reading THE JOURNAL from similar reasons. I am a member of the M. E. Church, yet I, with many more, cannot help but note the backward trend of thought in our own as well as in other denominations. That living, glowing faith and spirituality, that were the life of the church at the beginning are fast cooling and hardening into the dull useless "clinkers" of ecclesiasticism. But there are many here, as elsewhere, who are looking and hoping for a new dispensation and already feel the pulsing dawn of a more spiritual life—a life in which the Fatherhood of God will be felt as a fact, and the brotherhood of man will be lived as a fact. Then will the pure white light of love and truth flood the world as it did the Judean hills on that other morning, when the angels sang, "Peace on earth," and "Good will to man." * * *

FROM AN AGNOSTIC.

TO THE EDITOR: A few months ago a paragraph in the *Agnostic Journal*, recommended the *Two Worlds and Light*, to those desirous of a knowledge of the spiritualistic philosophy, and never having heard of these papers before I sent for them. What I read increased my desire for more, and the title of your journal—advertised in the *Two Worlds*—struck my fancy, and I thought that if it was consistent with its title it was just what I had been waiting for. I sent to your English agent for a sample copy, then the money for three months subscription, and now the time having nearly expired, I venture to send you my opinion. But I am compelled to hesitate, for I am quite unable to express adequately how highly I appreciate it. As a free-thinker, I cannot too strongly express my approval and admiration of the sterling honesty of your attitude toward the phenomena of Spiritualism. This fact at once enlisted my sympathy and respect, and convinced me that you would not ask your readers to accept anything upon the authority of incompetent persons, or interested or fraudulent mediums, so that for the first time in my life I am prepared to listen to the claims of spiritual phenomena. But I value your paper on far higher grounds than this, for though my reason has long ago landed me on the shores of "Agnosticism," I am not a materialist, and I revere and worship in spirit and in truth, that solemn, mysterious Power, which lies behind all life and matter; and deep within my being is an unquenchable longing for eternal life; I realize the infinite possibilities of life; I feel and know how sublime and glorious it might be under higher and holier conditions than can ever be possible in this life, and I shrink with horror indescribable from the thought of annihilation. "Agnosticism" does not necessarily destroy this hope,

but it is silent, and my life has felt empty and drear for lack of spiritual hope and consolation. This I have found in the philosophy of Spiritualism, for it is founded on reason, and the noblest conceptions of mercy and justice, and will come like rain in the desert to those like myself, who, while rejecting the impossibilities of Christianity, yet feel and hope that a nobler destiny than death awaits us when this brief span of life is over.

Yours most sincerely,

A RELIGIOUS AGNOSTIC.
BIRMINGHAM, England.

E. H. Dunham, Providence, R. I., in a letter enclosing a copy of the bond of union of Bell Street Chapel, says:

I think the circumstances which brought about the formation of this society emphasize most decidedly the necessity for just such work as THE JOURNAL is doing in its effort to sift the chaff from the wheat, and rid Spiritualism of the mass of fraud and nonsense which has brought it into ridicule and prevented many intelligent minds from thoroughly investigating it. James Eddy was an example. He started to investigate, but the results of his efforts so disgusted him that he turned his back upon it and would have no more to do with it. Had he been more fortunate in his selection of mediums, there is no doubt that Bell St. Chapel and its \$100,000 fund would have been dedicated to the cause of our beautiful philosophy, and Spiritualism in Providence to-day would be in the van. Even under present conditions the intelligent, thinking portion of Spiritualists in the city find themselves very much in sympathy with the movement, and are regular attendants upon the Sunday service, many of them having joined the society by signing this bond of union. Our old friend Giles B. Stebbins occupied the platform one Sunday in May, and gave an excellent discourse, and I think the coming year will see some of our representative speakers in the same place.

Mrs. A. M. Munger, Newton, Kan., writes: I have been conservative to a fault. I love old institutions, value old relics, and cling to old religious ideas, even after the faith in their truthfulness is gone. There is a charm about them, perhaps, because they are old and were handed down to us by our fore-fathers. It took twenty years for the transformation from orthodox ideas to our beautiful new spiritual philosophy, and then it came as an inspiration from the ever-increasing band of friends upon the spirit side. My eyes were opened that my longing soul might catch the gleam of the bright rays, when, in that glorious morning, friend shall meet friend, the veil is lifted from the unseen—the old is done away and all things have become new. Thus, clinging to the old until, in the new grown larger, brighter and grander, I find myself in the advance, with other souls long in the light, and the looking back is not a regret but a loved and cherished memory.

What wonder is it that I missed, just a little, the dear old familiar face which "THE JOURNAL" was wont to greet us. But one thinks now it is only like some dear friend, risen to the higher life; it has donned its new robes of immortality, and we have only to look within to know it as the same true, old friend. The soul shines through the bright new dress, and none need fear but the master is at the helm.

S. W. Edmunds, Cleveland, O., writes: Permit me, as a lover of truth, to congratulate you, not only upon the success of THE JOURNAL, but also upon its present new dress. THE JOURNAL has ever been, and no doubt will continue to be the free and fearless expositor of truth: an eliminator of error, and a persecutor of fraud.

If the cause of Spiritualism ever needed bold and fearless advocates of its truths, staunch defenders of its rights, and privileges as the true teachers of its sublime philosophy,—then the present is that auspicious moment! The progressive nature of man is daily unfolding, and his inwrought cry is "Light more light!" A new cycle of thought is doubtless hovering over the earth sphere, and a new awakening is about to dawn upon us. Progression with us and steady movement is treading her path leading to her untold heights, and wisdom is being written within the tablets of the human soul!

Ideas move the world! They ever have and they ever will. Whoever has the power to wrench from the grasp of nature her premeditated thoughts, and dares to proclaim them, either through tongue or pen, doubtless will be among the greatest of humanity's benefactors!

M. Rathbun, New York, writes: If not too late I desire to express my hearty congratulations for the acceptable form in which THE JOURNAL now comes to its many readers.

It is much improved in every way, while "Topics of the Times" is an added and interesting feature. Long may you continue to labor in that field where you have striven so faithfully these many years, to make men more manly and women more womanly. Principle—that deep, penetrating voice of the spirit—has sustained you through the severe trials of the past, and it will continue to strengthen and uplift you above the petty and sordid conditions of the unprincipled and the selfish. There are those, my brother, who have good reason to be grateful to THE JOURNAL for assistance to a nobler endeavor in life. Others—seekers after truth—who have been enlightened, and many whose hearts sorely distressed, have found comfort by the "glad tidings of great joy," in the realization of the continuity of life and a consciousness of a joyous reunion which is to come.

Rev. J. Vila Blake, minister of Third Unitarian Church, Chicago: I think every one who likes to have, and to see, earnest, reverent, and sincere religious discussion ought to write you a note of congratulation upon the new shape of THE JOURNAL; also, I think I may say, any one ought to do who likes to see a good paper: for surely you have a neat typographical sheet. I may conclude that its new form means that the paper thrives well in every way, and of this also am I glad. I especially enjoy and like the spirit of your paper. I welcome its existence; I am glad of any thrifts of good fortune that may befall it and you.

G. H. Walter, Cincinnati, writes: You certainly publish a grand paper, very dear to me, a great helper and one that I wish all the world could read. That I may aid in a humble way, I send you a few names of intelligent, earnest investigators of ample means, to whom I wish you would send copies for four weeks, beginning with new series, Vol. 1, No. 1, as per announcement on page 1.

E. W. Capron: I want to say that I like the appearance of THE JOURNAL very much, but the editorial management much more. If the terrible excess of mischief done by frauds can be stopped something will be gained for Spiritualism. I am sick of the whole cabinet business.

Mr. Walter Howell is widely known as a medium and lecturer, and as such his contribution on page eighty-four has special value. Spiritualists and Spiritualists must agree with what he says. But it is more than passive assent that is necessary. Positive action is essential. The central thought of Mr. Howell's paper should be the inspiring motive leading to deeds of achievement, rather than a mere opinion. To Spiritualists and all interested in psychic phenomena the unadorned statement of medium Howell is worth infinitely more than a ship-load of pyrotechnics from some swift witness who yesterday was a scoffing materialist and to-day is a swallower of mediumistic trickery, and always full of conceit.

Mr. Walter Howell the lecturer will sail for his native country, England, in the early part of September to remain until June of next year. Mr. Howell has won a host of friends in America.

The Banner of Light: The work which Spiritualism is to do is to demonstrate immortal life for humanity in a manner that will commend itself to all classes of minds. It must present not only appeals to the emotional, but demonstrations to the scientific, side of human nature. Some people are just as deficient in the organs whose exercise make faith possible as blind men are deficient in sight, though furnished by nature with orbs that are nevertheless sightless. It is essential that those deficient organs should be excited to development; for unless an educational process be induced in the spiritual sense, the organs themselves would remain useless, and all the evidence which might be presented to the mind of the individual in favor of faith would be in vain. The church has labored to affect but a single side of human nature. It appeals to the hope of a future life, to the revelations made by God through the human soul, to the recorded revelations of the past; but it declares that everything must be given and received by and through the spiritual side of the individual; whereas

Spiritualism declares that it is not necessary for any to believe in order to be saved; because there are possibilities of study for each individual in this direction, and because knowledge is better than faith merely; it is of the highest importance that all these accessories should be put to service. The intellect is to be brought into active sympathy with the intuitional promptings.

ORION LAKE CAMP MEETING.

TO THE EDITOR: The ten day's camp meeting in Island Park at Orion, Michigan, closed Sunday, June 22nd. The first Sunday a fair audience met, through the week were daily conferences and addresses and pleasant social life among the occupants of a dozen tents, and those who visited them, with tests from mediums and fine music, vocal and instrumental, from Mr. Carpenter, of Gaylord, and others. The dedication of tents was novel and grew really valuable as well as interesting. The last Sunday some eight or ten hundred were present, mostly attentive listeners and all well behaved and respectful. The morning was a memorial service for Mrs. Lydia A. Pearsall, and many were deeply interested, as she was held in high esteem and reverent affection. Like services for others had been held previously. The afternoon session of two hours was thought to be of signal weight and value by many of the attentive hearers. A wide range of subjects, practical as well as spiritual, was discussed in the week. Mrs. Baade, Mrs. Firth, Mrs. Ammidown, G. B. Stebbins and others taking part. The forest island and the lovely lake were very pleasant, so that those who always enjoy visiting this social and well behaved gathering, went away in good mood to come again in 1891. G. B. STEBBINS.

Get Hood's

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla possesses superior curative power by virtue of its peculiar combination, proportion and preparation. Be sure to get Hood's. "In one store the clerk tried to induce me to buy their own instead of Hood's Sarsaparilla. But he could not prevail on me to change. I told him I knew what Hood's Sarsaparilla was, I had taken it, was perfectly satisfied with it, and did not want any other." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston, Mass.

Hood's Sarsaparilla

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100 Doses One Dollar



To cure Biliousness, Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S

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And not a mere temporary exhilaration, are produced by the use of Ayer's Sarsaparilla. This medicine, being an alterative, and working constitutionally, through the blood, its effects may not be immediately apparent in all cases, but the gain in health and strength, through its persistent use, is real and lasting. It reaches every drop of blood in the body.

"I have none but good words to speak regarding Ayer's Sarsaparilla. All during the winter I was languid, tired, and without any appetite, until I commenced the use of this remedy. I took three bottles. Its effects have been revivifying, and I feel as if I had entered a new life. I did not think it was in the power of medicine to produce such a wonderful change, as has Ayer's Sarsaparilla in my case."—Mrs. C. Johnson, 310 Hicks St., Brooklyn, N. Y.

"I have used Ayer's Sarsaparilla, and also other preparations of a like nature, for the purposes of a blood-purifier, and, while receiving no good, but often positive harm, from others, I have always derived benefit from Ayer's Sarsaparilla, and have no hesitation in recommending it to any one in want of a reliable blood-purifier."—Mrs. M. C. Hopkinson, 110 Merrimack Corporation, Lowell, Mass.

"The safest and most reliable tonic, alterative, and diuretic is

"I was a great sufferer from a low condition of the blood and general debility, being, finally, so reduced that I was unfit for work. Nothing that I did for the complaint helped me so much as Ayer's Sarsaparilla, a few bottles of which restored me to health and strength. I take every opportunity to recommend this medicine in similar cases."—C. Evick, 14 E. Main St., Chillicothe, Ohio.

"Ayer's Sarsaparilla is one of the very few proprietary medicines that I can honestly recommend. I have seen it used in this place, in a number of cases, with very satisfactory results, and I have used it in my own family, for salt-rheum, with abundant success. I consider it to be the leading blood-purifier of the day."—Charles C. Davis, Nashua, N. H.

"I suffered from general debility for fifteen years. A few bottles of Ayer's Sarsaparilla completely cured me, and I now enjoy good health."—Mrs. J. F. McElhinney, Truro, N. S.

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—FOR—
Debility.

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BY MADAME DUNGLAS HOME.

Within the compass of an advertisement no adequate description of the interesting contents of the book concerning a most remarkable medium can be given; it must be read before its importance can be realized.

The work is a large 8vo of 428 pages, printed from large type on fine, heavy, super-calendered paper, and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America; hence the book will be sold at a low

Price, \$2.00; Gilt top, \$2.25, postage free to Journal subscribers; to all others, 17 cents.

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MORAL EDUCATION.

ITS LAWS AND METHODS.

BY

JOSEPH RODES BUCHANAN, M. D.

Governments, Churches and Colleges for many hundred years have striven in vain to suppress Crime, Disease and Misery—A New Method must therefore be adopted—If this method can be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rising from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS.

I. The Essential Elements of a Liberal Education. II.—Moral Education. III.—Evolution of Genius. IV.—Ethical Culture. V.—Ethical Principles and Training. VI.—Relation of Ethical to Religious Education. VII.—Relation of Ethical to Intellectual Education. VIII.—Relation of Ethical to Practical Education. IX.—Sphere and Education of Woman. X.—Moral Education and Peace. XI.—The Educational Crisis. XII.—Ventilation and Health. The Pantological University. The Management of Children—by Mrs. Elizabeth Thompson.

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THROUGH.

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Influence of Sea Power Upon History, 1660-1783. By Capt. A. T. Mahan, U. S. Navy. Boston: Little, Brown & Co. 1890. pp. 537. Cloth, price, \$4. A. C. McClurg, 117-121 Wabash Ave., Chicago. Captain Mahan's work is devoted to an examination of the general history of Europe and America with particular reference to the influence which the sea has had in shaping the events and determining the course of that history. Undoubtedly maritime power has profoundly affected all or nearly all great issues, during the historic period, and the sea has been a vastly important factor in the world's history, but as the effect of sea power upon the course of history and the prosperity of nations is mingled indistinguishably with the effects of all other determining causes, it would seem impossible to estimate separately, except in a very general way, the influence of the sea upon the course of history. When two or more factors have co-operated in producing a result which would have been impossible in the absence of either of the factors, not much is gained by attempting, by analysis of the conditions, to show what share of the influence may be claimed for any one of the factors. The combined influences of the past have been necessary to produce the conditions of the present. What mankind would have been, what the history of the race would have been without the influence of sea power it is not possible to state or to know, and the effect of the use and control of the sea cannot be detached from the effects of all those causes which have co-operated with sea power, in producing the general results.

But Captain Mahan has brought together in this volume a large amount of information in regard to the sea in its relation to nations; and he shows that this influence in the development of colonies, in commercial intercourse, in naval warfare, etc., has been continuous and powerful, and that in some cases its use and control have given advantages which have led to most wonderful results, as is illustrated in the history of Holland and England. Being a naval officer in earnest sympathy with his profession, Captain Mahan writes freely, but in a judicious language on naval tactics, strategy, policy in connection with the influence of sea power. The style of the work is clear, strong and scholarly.

A Short History of Mexico. By Arthur Howard Noll. Chicago: A. C. McClurg & Company. 1890. pp. 288. Cloth, \$1.00. The history of the conquest of Mexico by the Spaniards early in the sixteenth century, and of the Empire prior to that event, has been made familiar to readers by the works of Prescott and others, but of the three centuries of Spanish rule, including the struggle, long continued, for independence, the establishment of an empire which lasted but a short time and was followed by a republic, and the rise and fall of a second empire have not been thought of much popular interest, and there is, says this author, no work in the English language, so far as he knows, that gives full and accurate information regarding them. Mr. Noll's history covers this period, and supplies a want that has been felt in the historical literature of this country. The author collated the material used in writing the book, during a residence of eighteen months in the City of Mexico, where he had access to Mexican books, large and small, new and old, as well as to documents in the Spanish language, respecting the events which he relates. The work bears evidence of having been written with painstaking care. It is not as elaborate a work as the period covered by the narrative will demand when our relations with Mexico become more intimate, and for the historical student its value is impaired by the absence of references to the authorities used. For most readers, however, these defects will in no way lessen the usefulness of the history. The style is plain and unpretentious.

Marion Graham, or Higher than Happiness. By Meta Lander. Boston: Lee & Shepard. New York: Chas. T. Dillingham. 1890. pp. 486. Cloth, \$1.50. A. C. McClurg & Company, Chicago. This novel, published some years ago, has been carefully revised by the author, and brought into "closer touch with modern thinking and feeling." It is occupied somewhat with theological discussion; the aim, however, is to show the progress of a soul in its struggle against repulsive dogmas and various wrong ideas as to God and of religion into the light and love of the

simple gospel of Christ, and to awaken aspiration after what is nobler than present gratification. The moral tone and devout spirit as well as the literary quality of the work commend it to thoughtful and religious minds, but it is not a work for advanced thinkers.

Stanley's Emin Pasha Expedition. By A. J. Wauters, Chief of the Movement Géographique, Brussels. New York: 393 Pearl St., John B. Alden. 1890. pp. 210. Cloth, 50 cents. This work tells a most interesting and complete story, beginning with the conquest of the Soudan, and continuing through years of African exploration, the revolt of the Mahdi, the siege of Khartoum, with the death of Gordon, the return of Dr. Junker, besides the story of Stanley's own adventures, including his successful Relief Expedition. It is one of the best and most complete works issued upon the subject.

Three Sevens. A Story of Ancient Imitations by the Phelons, authors of "Physics and Metaphysics," "Future Rulers of America," "Hermetic Teaching," etc. Chicago. The Hermetic Publishing Company. 1889. pp. 271. Cloth, price, \$1.00. The aim of the authors, in this story, is to delineate the trials and victories of human life, to show the source and purpose of suffering and the importance of "uniting the lower self with the Higher Principle thus becoming one with the Infinite." The work belongs to the occult class of literature. It is well written and interesting and the moral tone is healthy.

John B. Alden, the New York publisher, has begun the publication of a weekly magazine—*Knowledge*—which will be devoted to the very important work of supplementing the various encyclopedias by keeping the run of information "up to date." In the first issue the reader is informed as to the antecedents of the new German chancellor; as to the facts in regard to the hurricane at Apia; as to the Seattle fire; as to the revolution in Brazil; and as to various other matters of importance. The fifty-two weekly issues of *Knowledge* in a year will make two volumes of about 700 5x7 pages each.

"Bismarck and His Time," is the subject of a very able and entertaining sketch by Rabbi Schindler in *The Arena* for July. The learned Rabbi having spent the greater part of his life under the German sky, brings to the subject an actual knowledge of the condition of German affairs since the iron chancellor came in power.

The promised debate on "The Single Tax" will be printed in the forthcoming *July Century*. It is between Edward Atkinson and Henry George. Mr. Atkinson first writes upon "A Single Tax upon Land." Mr. George replies with "A Single Tax on Land Values," and Mr. Atkinson has a brief rejoinder.

THROUGH CAR LINE TO MACINAC.

Commencing July 1st, there will be established a through line of first class, vestibuled Pullman and Wagner sleeping cars, daily between Cincinnati, Dayton, Toledo, Detroit, Mackinaw City, and all principal resorts of the Upper Peninsula of Michigan via the C. H. & D. R. R. to Toledo and Michigan Central to Mackinaw. Sleepers will be attached to trains leaving Cincinnati at 10:00 p. m. daily returning leave Mackinaw at 9:00 a. m. The advantages secured by purchasing through tickets via this route, composed of such favorable and well known lines as the Cincinnati, Hamilton & Dayton, R. R. and Michigan Central Railway, must be apparent to all first class travel. No other line can offer such advantages as to accommodations and route, allowing stop over at Toledo and Detroit, following the shore of Lake Huron to the most lovely resorts on the American continent. For pamphlets, pertaining to Macinac Island and other Summer Resorts reached via this line, write to the C. H. & D. R. R. or to E. O. McCormick, General Passenger and Ticket Agent, No. 200 W. Fourth St., Cincinnati, O.

The Fastest Vestibule Train between Chicago and Denver.

The Chicago & Alton R. R. has established a new through line via Kansas City & Union R'y, and has placed in service five magnificent Pullman Vestibule Trains between Chicago and Denver. These new trains will be composed of Smoking Cars, Day Cars, Ladies' Palace Reclining Chair Cars, free of charge, Pullman Sleeping Cars and Dining Cars. The entire train, including Dining Car, will run through from Chicago to Denver without change. This will positively be the fastest train run between Chicago and Denver, and the only line using the celebrated Hitchcock Reclining Chairs. For further information call at city ticket office, Chicago & Alton R. R., 195 Clark Street, Chicago.

Consumption Surely Cured.

To THE EDITOR:—Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

IRVINGTON—A SUBURB OF PORTLAND.

Particular attention is invited to the advertisement in this paper of A. L. Maxwell, Portland, Oregon, calling the attention of investors and homeseekers to Irvington, a charming suburb of Portland, Oregon. The owners of Irvington are several well known capitalists from Boston, Portland and elsewhere. The best known perhaps is Hon. Charles Francis Adams, of Boston; but widely known in the West and especially in Portland, his home, is Hon. Ellis G. Hughes, a capitalist whose fortune has been acquired by judicious investments in the city of Portland. Irvington will probably be taken into the city within the next year. It is being improved and beautified after the most intelligent designs, and is supplied with water-mains. It overlooks the city and commands a grand view of the distant mountain peaks, Mt. Hood, Mt. Adams and other snow-capped summits. Irvington is indeed an ideal home spot and in a very busy growing city soon to become a very large center. Persons interested either as investors or homeseekers would do well to address without delay Mr. A. L. Maxwell, agent, The Portland, Portland, Oregon, who has the sale of the property, and is a wise, conservative, real estate man.

Heaven Revised is a narrative of personal experiences after the clasp of death, by Mrs. E. L. Duffey. The story is told in a most interesting and delightful manner, and will please all who peruse it. Now is the time to order. Price, 25 cents.

Spirit Workers in the Home Circle is an autobiographic narrative of psychic phenomena in daily family life, extending over a period of twenty years, by Morell Theobald, F. C. A. Price, \$1.50, postage 10 cents.

GARFIELD TEA Cures Constipation and Sick Headache. Free samples at all druggists or 319 W. 45th St., N.Y.

Rheumatism Suffer not longer. Believe me, every form cured. Address, Doctor Ross, Grand Rapids, Mich.

DON'T DO IT.

From the "Medical Review." "Upon the first symptoms of Liver Complaint the misguided sufferer applies blue pill, calomel and other mineral poisons. In the delusive hope of obtaining relief, whereas these powerful purgatives but aggravate the disease and debilitate the constitution. Dr. Tutt has had the courage to ignore this killing practice of the old school. His remedies, drawn from the vegetable kingdom, are almost miraculous in renovating the broken down body. The letters of cured patients in the Doctor's possession are a tribute of gratitude to his genius and skill which but few can exhibit. His Liver Pills are sent all over the world. They can be found in every town and hamlet in the United States."

Tutt's Liver Pills ACT MILDLY BUT THOROUGHLY.

TAR-OLD A new method of compounding Tar. PURE CURE FOR PILES, SALT RHEUM and all Skin Diseases. Send 25c-stamps for Free Sample with Book. Sold by all Druggists and by TAR-OLD CO., 75 Randolph St., Chicago. Price, 50c.

Emma J Nickerson in Chicago.

Miss Emma J. Nickerson, of Boston, Mass., the eloquent trance and inspirational speaker will lecture and give public readings and tests at Banner Hall, No. 33, South Peoria Street corner of Monroe Street, on Sunday, July 6, at 8 p. m. sharp. Subject: Spiritualism, past, present and future. All are invited. This will be the only opportunity to hear Miss Nickerson here for the present.

IRVINGTON,

A SUBURB OF PORTLAND, OREGON. Only ten minutes by electric street cars to business part of city. Elevation over 100 feet above city, on a gentle slope. STREETS IMPROVED, WATER MAINS LAID. City is growing rapidly in this direction, and it must become one of the most beautiful and popular residence portions. Offers very attractive inducements to the investor and homeseeker, in a city where rapidly developing commerce and growth in population are forcing values steadily upwards, producing a doubling of values every few years. For complete information, prices, plans, maps, etc., and for statisticians of Portland's growth and possibilities, address: A. L. MAXWELL, Agent, the Portland, Portland, Oregon.

FOR ONSET BAY.

PASSENGERS buy tickets for ONSET STATION, on the Old Colony, because by so doing they contribute to the Camp-Meeting expenses without injury to themselves. The Association has a revenue from this source, and even with this revenue the meetings draw upon the treasury; it has maintained them for thirteen years, costing over \$20,000, without asking for donations or collections. Any liberal Spiritualist should willingly co-operate to the extent of buying tickets for Onset, and thus indicate a desire that the meetings should be continued. Station now open, and passengers, baggage and freight transferred therefrom.

Onset Camp-Meeting,

From July 13th to August 24th.

Leading Speakers and Mediums in attendance. Concerts by Middleboro' Band. To attend Camp-Meeting, be sure your ticket is for "Onset Station."

Returning from Onset,

Onset Station passengers get first chance at vacant seats on the O. C. R. R. Stations above have only what is left. Travel comfortably. Quick transit; free from dust. Sunday evening Concerts at Onset Station.

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THE ORIGINAL

Webster's Unabridged Dictionary

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The most valuable book ever offered at the price.



"Bound in either full Sheep or half Morocco—Full Standard size, 11 inches long, 8 inches wide, 5 inches thick."

"Containing about 100,000 words, over 440 cubic inches of paper, and nearly 300,000 square inches of printed surface."

The history of this book is as follows: Under the copyright law of the United States an author obtains a copyright for twenty-eight years and a renewal for a further period of fourteen years. This edition was copyrighted in 1847, and the copyright therefore expired in 1889.

The astounding improvements in bookmaking, cheapening the manufacture and increasing the power of production, makes it possible to reproduce this book now at a price which brings it within the reach of everybody.

Any subscriber to the JOURNAL who will send us ONE new yearly subscriber and \$5.00 will receive a copy of the Loomis Edition of the original WEBSTER'S UNABRIDGED, as above described, by express, free of charge. Thus our subscribers can secure this valuable book for \$2.50.

Any person sending us \$5.00 will receive a copy of the JOURNAL one year (price, \$2.50) and one copy of the Dictionary, delivered free of charge.

Any person sending us the names of THREE NEW YEARLY subscribers and \$7.50 will receive one copy of the Dictionary by express, free of charge.

Any person sending us the names of twenty three-months' trial subscribers at one time and \$10.00 will receive a copy of the Dictionary, free of charge.

Subscribers to the JOURNAL may secure copies of the Dictionary under one or all of the foregoing offers, but each proposal must be treated as independent and distinct; there can be no modification of the terms. Great care should be had in writing names and addresses so plainly that no mistake will occur.

The demand for this book will in part be realized when we state that three of the largest printing houses in Chicago are running night and day on it; one house being under bonds to turn out *Twelve hundred copies every day for one year*; and that the publisher of this edition expects to sell more than one million copies before next Christmas. It should however be distinctly understood that this and all other low-priced editions of Webster's Dictionary are not so complete as the edition which sells for \$10.00. The latter contains a supplement, engravings, etc., still protected by copyright, but for all ordinary use—even for the average printing office, the Loomis edition is sufficient, and is of course a marvel of cheapness and utility.

While we will send the book bound in either sheep or half-morocco, as desired, we recommend the latter style of binding as likely to give the best satisfaction.

Remit by P. O. Money order, Postal note or Express order. Registered letter, or draft on Chicago or New York. Do not send checks on local bank.

Address, JOHN C. BUNDY, Chicago, Ill.

THE OLD CANTEN.

There are bonds of all sorts in this world of ours,
Fetters of friendship and ties of flowers,
And true lovers' knots, I ween;
But for a bond I think few are strong as this,
Held good by a grip instead of a kiss:
We have drank from the same canteen.

It was sometimes water and sometimes milk,
And sometimes "apple-jack fine as silk;"
But whatever the beverage has been
We shared it together in bane and bliss,
And I warm to you, friend, when I think of this:
We have drank from the same canteen.

The rich and exalted sit down to dine,
And they quaff to each other in sparkling wine,
From glasses of crystal and green;
But I guess, as their golden potatoes they sip,
They miss the warmth of our friendly grip,
Who have drank from the same canteen.

We have shared our blankets and tents together,
And have marched and fought in all kinds of
weather,
And hungry and full we have been:
Had days of battle and days of rest,
But this memory I cling to and love the best:
We have drank from the same canteen.

When wounded I lay on the outer slope,
With my blood flowing fast and but little hope
Upon which my faint spirit could lean;
Oh, then I remember, you crawled to my side
And, bleeding so fast it seemed both must have
died,
When we drank from the same canteen.

—MILES O'REILLY.

EVILS OF HIPNOTISM.

The practice of hypnotism has at last reached a crisis in Paris. It is probable that, on urgent representations of the medical faculty, the Government will soon appoint a commission to consider ways and means for regulating it and for preventing, if possible, the gross abuses that have for some time past been scandalizing the profession and the public. Hypnotism has become a favorite spectacle on the stages of cheap theatres and other places of amusement, where nightly thousands of people applaud the most degrading exhibitions. Sometimes a score of subjects may be seen at once upon a stage, lying about in various degrees of unconsciousness and in the most trying and unnatural positions. Pins and needles are thrust into their bodies, and they are made to eat and drink the most nauseous mixtures and to disrobe themselves almost to entire nakedness. Night after night they are subjected to such a drill, with the most ruinous effect upon their physical and mental health. The effect upon the nerves and minds of the spectators is equally bad. It is asserted by eminent specialists that since the inauguration of these morbid exhibitions the number of cases of acute mania and other serious mental and nervous disorders has increased at a frightful rate. Nor is this even the most serious phase of the subject. Hypnotism is being used with alarming frequency for the perpetration of all sorts of criminal acts. Bank clerks have been hypnotized and then made to betray the combination of the locks of the bank vaults. Capitalists have been made under the same influence to sign their names to checks for large sums. But a still more frequent and alarming use of the art is in destroying the virtue of girls and women. Scores of cases have been reported to the police in which innocent girls were hypnotized and then ruined.

These gross abuses are also being practiced in England, and the various medical societies are there urging the Home Secretary to take decisive steps in the matter. Sir Andrew Clarke, who is probably the foremost physician in England, is particularly outspoken against the whole business.

Dr. Guion and Dr. Charcot, who are conducting at the Hospital de Salpêtrière in Paris, an elaborate series of investigations into hypnotism, do not, however, take a serious view of the subject, because, they say, the number of persons capable of being hypnotized is small. Out of 6,000 patients at the hospital only ten were found to be thoroughly hypnotic.—*Exchange.*

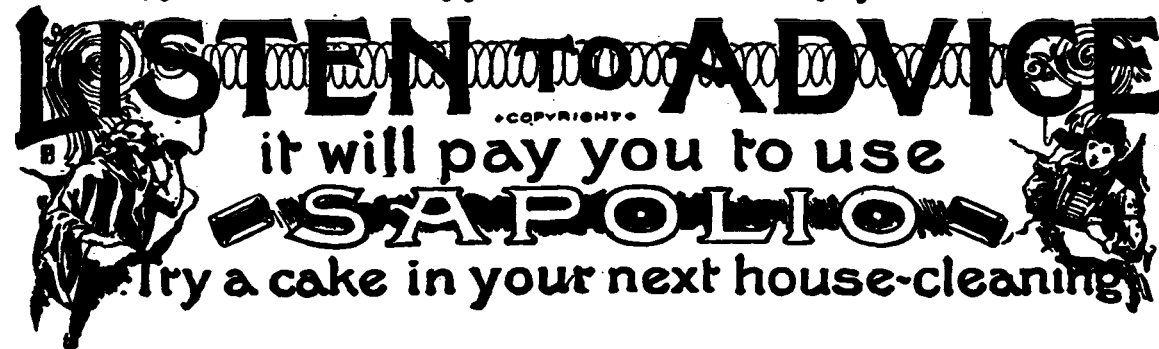
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Beecham's Pills act like magic on a weak stomach.

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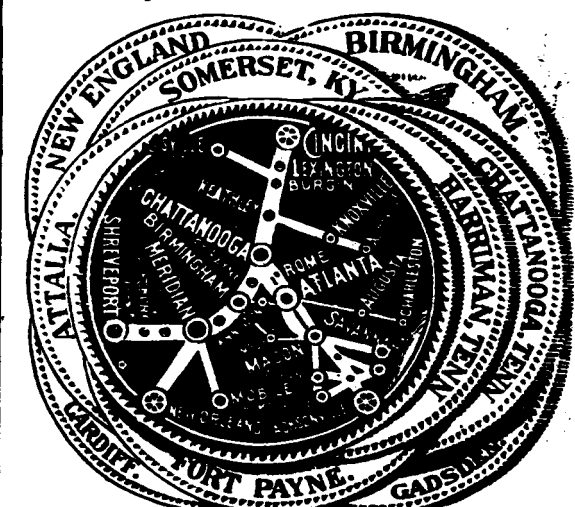
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RELIGIO-PHILOSOPHICAL JOURNAL

PUBLISHED AT 92 LA SALLE ST., CHICAGO

BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
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THE PUBLISHER.

"Money does all things; for it gives and it takes away, it makes honest men and knaves, fools and philosophers; and so forward, 'mutatis mutandis,' (the necessary changes being made) to the end of the chapter."

It is a waste of time to argue here the wrongness of conditions which make it possible for money to do all things in this world. It is enough for present purposes that the fact be recognized and admitted. THE JOURNAL is a practical paper; while dealing with matters the farthest removed from material subjects, it never manipulates moonshine nor leads its readers into utopian fields. I credit my readers with hard sense and believe they realize that in the domain of THE JOURNAL no advance is possible without money; they know how it is themselves, in their own affairs. "If money goes before, all ways do lie open" says Shakespeare; and notwithstanding all the progress of the world since the time of the immortal bard, his words are truer, if possible, to-day than when he wrote them.

No matter how important, how beneficent, or how necessary a thing may be it can never make much headway unless backed by money. Goodwill that ends in sentiment and never becomes a motive power leading to action, has no intrinsic value; it is merely the debris of weakness, the drippings of soft sentimentalism. The man, rich or poor, who contents himself with wishing well to a cause and does not do what he can, is unworthy.

The rich and well-to-do who pile up wealth, and never give because by giving they by so much decrease their ability to increase their fortune, will in the life to come be miserable paupers. Than this, the spiritual philosophy proves nothing with greater certainty; it is not a matter of theology but of inexorable law, proven time and again by actual demonstration. In THE JOURNAL office there hung for years a rough but most striking crayon picture, drawn by a medium and representing a niggardly rich man long after his entrance to Spirit-life. There he sat surrounded by untold sums of gold, his face portraying greed, avarice and sordid passion; but over and above all, the most marked characteristic was the expression of unutterable woe at the realization of the fact that his wealth was useless. He fully appreciated that it was dross, that it was not the currency of the spirit realm; but a long life of money-getting had begotten and fixed habits of thought from which he found it nearly impossible, and only by excruciating torture, to free himself. Mediums and sensitives have often described such characters; in many instances men whose main purpose in this life was to accumulate, have come back and in piteous tones begged for relief; deploring their sordidness and vainly endeavoring to right the wrongs done in the flesh.

I know of men once dishonest who have grown honest with prosperity; I know others whose natural inclination was to be honest who were unable to withstand temptation in a stress; and to-day these men, if not legal knaves, have lost their own self-respect and the respect of those who once honored and trusted them. I pity such persons; I have no severe word for them; time and their own consciences will do the work. I know philosophers who have made fools of themselves to gain pelf. The punishment which these people will undergo must far surpass that of the ignorant, uneducated money-getter whose short vision has never pierced the higher realms of being and who knows of nothing finer and nobler than what money will buy.

I didn't start out, however, to preach to you. You are an enlightened, progressive body of people and don't need preaching to, if you will only take time in the rush and whirl of life to reflect, to study yourselves and your duty to the world. I only wish to so accentuate that it may be con-

tinuously in mind, the necessity of doing what you can for Spiritualism—for Spiritualism in its broad definition as the philosophy of life. Doing what you can—not what is merely convenient, or pleasurable, or that will in no way abridge unnecessary expenditures to gratify yourselves or relatives, there's no virtue in such doing. Do what you can! and this means effort, possibly some self-denial, but do it.

I find on looking over my subscription list that a considerable number of subscribers are in arrears. I know that in many cases it is pure carelessness; in others it is more convenient to delay than to pay; in some cases I've no doubt it is impossible to square up just now. I do not ask you to remember and obey The Golden Rule; but to show yourselves Spiritualists by doing what is right because it is right so to do. It is impossible to enforce a strictly prepaid system and be just and considerate; for there are those who wish the paper, but are not always able to pay in advance. I cannot treat this class with an arbitrary refusal; they are entitled to favorable action. On the other hand, justice demands that every delinquent subscriber should make an honest and strenuous effort to pay up and renew. I don't like to refer to this matter thus publicly, and I hope the time will come when it will be no longer necessary.

Send in all the three month's trial subscriptions you can—remember, 50 cents each.

Please furnish me with the addresses of intelligent people interested in Spiritualism or psychical research.

Remember, that I will send five copies of the paper one year for \$10 provided names and money are sent at one time; and the names may include those of old subscribers.

PRESS OPINIONS.

"Who would have believed a dozen years ago," writes a distinguished scientist, "that a paper devoted to psychical science and Spiritualism would ever have received the commendation and general approval which THE JOURNAL is getting? It must be a source of gratification to the editor; and it is a sure criterion by which to settle the question as to how these all-important matters should be handled."

This week the publisher gives his readers further evidence of the high rating of THE JOURNAL among those who both mold and reflect public sentiment:

Herald, Urbana, Ill., June 11.
THE RELIGIO-PHILOSOPHICAL JOURNAL,

published at Chicago, comes to us this week in a beautiful new dress. The new head—we mean the printed head—is plain and appropriate. The old head of the concern is plain and unadorned, hirsutically speaking, but there's millions in it. We refer to it's able and distinguished editor and publisher, Col. John C. Bundy, whose acquaintance and friendship we highly prize. THE JOURNAL is the exponent of the honest searchers after truth as to the relations between this and the future life and the possibilities of a spirit bridge across the chasm. It is the mortal enemy of bogus "mediums" and is unsparing in expense to expose them. The kind words from Rev. Heber Newton, Francis E. Willard, Rev. M. J. Savage, Doctor Thomas and other great thinkers which appear in the issue of May 31, indicate that THE JOURNAL is circulating among intelligent, religious people as well as among the scientific classes. Its columns contain discussions upon a great variety of subjects aside from the question of Spiritualism and the contributors are from the ranks of the ablest thinkers in the country. Col. Bundy is not a wild-eyed trance medium, as some may imagine, but a candid, clean philosopher, who is an honest searcher after truth and refuses to accept anything as true unless the cold facts prove it. His paper is \$2.50 per year and is well worth it. It celebrates its 25th anniversary with the issue sent and the *Herald* hopes it may live to be a thousand years old.

The Penny Press, Kansas City Mo., June 3:

.... Mr. Bundy has been in the journalistic field for a quarter of a century, and by his broad and able treatment of current thought and opinions, has made a national reputation as a journalist. And by his devotion to what is highest and best in the philosophy of modern Spiritualism, and his unwearied efforts to eliminate fraud from the séance room, and secure a more intelligent comprehension and recognition of the genuine phenomena produced by mediumship,—he has been a leading instrument in wrenching the investigation of the phenomena of Spiritualism from the hands and dictum of the fanatical and ignorant, and bringing them to the attention of eminent scientists and philosophers....

From *The Daily Argus*, Fargo, N. D., June 19.

.... No matter how much one may differ with Editor Bundy—every one enjoying personal contact with him loves the man. *The Argus* hopes to see THE JOURNAL regularly—for it is a messenger of ideas."

The Sentinel, Pontiac, Ill., June 13.

.... The paper occupies a distinct field. It is probably the best of its class, and presents a neat appearance in its new form and dress.

Times, Faulkton, S. D., June 12.

.... As may well be supposed, it is interesting and instructive.

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ESTABLISHED 1865.

CHICAGO, JULY 12, 1890.

NEW SERIES—VOL. 1, NO. 7.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

The census for the present year will show that in population Chicago is the second city in the United States. Its number of inhabitants, it is estimated, exceeds 1,085,000.

A few days ago in Tennessee three negroes and one white man were hanged on the same scaffold. The white man insisted that by virtue of his complexion he was entitled to be dispatched heavenward first. The sheriff did not dispute this claim as to scaffold etiquette and the white man was swung off first, and thus "the proprieties were respected."

The Salisbury ministry is still losing prestige in the House of Commons and the liberal newspapers are rejoicing at the predicament it is in. But Salisbury must be able to find some consolation in the German African settlement in which he has Stanley's cordial endorsement and popular approval. Bismarck declares that England has the best of the bargain.

The official board of the Methodist Episcopal Church in Pittsfield, Mass., has notified Mr. Oatman, editor of the *Morning Call*, to stop issuing his paper on Sunday or leave the church. The editor declines to do either, is determined to stick to his paper and his pew, and as he is something of a fighter and has strong friends in the church as well as outside, there is likely to be a lively time in the shire town of old Berkshire.

Minneapolis and St. Paul and other rival cities are not the only places that have reason to complain of the character of the census work. St. Louis has appealed to the Secretary of the Interior for a new count. According to the President's home organ, in Indianapolis "the work has been unreasonably delayed by the inefficiency of the enumerators" whose "slipshod and unfaithful performance of duty" has caused all the trouble. In some cases the enumerators have been found so ignorant that they could not write. In Denver thousands of names were omitted, and the business men raised \$5,000 to have the census taken by competent and reliable persons. In many places the entire work has been conducted on the spoils political system and it is not strange that the results are unsatisfactory.

The second volume of "The Report on the Scientific Results of the Challenger's Voyage," recently published, is extremely interesting. The deep sea is full of wonders. There are fish living 2,600 fathoms down; some blind, others almost eyeless, which are so compressed from the weight of the water that when brought to the surface their bodies expand. Three miles down there is no light and no change of temperature. Being no light there is no vegetable growth, and the fish feed on each other—at least, so many of them as have teeth probably do so. Those without teeth, no doubt, feed on animalcule. From Professor Tait's experiments it seems that at a depth of six miles the sea is compressed about 620 feet. May this compression long continue, for should it cease something like 2,000,000 square miles would be inundated.

The *Sidereal Messenger*, referring to the fragments

of an aerolite which fell in Iowa on May 2d, says: "Some writers, as Mr. Proctor, have held that meteors, including meteorites, aerolites, and other bodies named as belonging to this common family, are due, probably, to the eruptive force of the sun. But this view, plausible as it may seem, is not commonly held by astronomers of the present day. As Mr. Parker claims, in a well written article appearing May 22d, in the *Freeborn County Standard*, meteors are independent bodies moving in orbits of their own in space, that these dark bodies are abundant in the interplanetary spaces, that those within the near range of solar or planetary attraction move with great velocity, that many swarms of them follow well known orbits, and that, in general, their origin is undoubtedly the same as that of other celestial bodies.

Willard Sears, who died at Newton, Mass., the other day, at the age of eighty-five formed the first paid fire company in the United States, which was the origin of the present fire department system. He was the first person to make an apprentice of a colored man. He was a generous supporter of Oberlin college when it was struggling in the early anti-slavery days. When in 1834 George Thompson, the English abolitionist, came to lecture at Boston, Mr. Sears was one of two citizens to give a bond for several thousand dollars as security against any damage that might be done to the hall to be occupied by the speaker. Mr. Sears stood guard at the door and was several times attacked, while the lecturer had to be taken from the building to save his life. Mr. Sears then built Marlboro chapel, to secure a platform for free speech, and even then, when Sylvester Graham came to advocate vegetarianism, to the fancied injury of the bakers and liquor men, the mayor refused to protect the chapel, and Mr. Sears dispersed the mob by a liberal use of lime and old plaster from the upper windows.

A New York policeman, Jim Bleoo by name, courted a factory girl, won her confidence betrayed her and when she appealed to him to save her from shame, arrested her for disorderly conduct and had her locked up all night without allowing her to send word to her parents, and the next morning had her arraigned in court. Such is the story of the girl, evidently believed by the justice, who discharged her, at the same time giving the policeman to understand that he was regarded as a disgrace to the department. Such wrongs as these cry out to heaven for redress. "There are," says a paper of that city, "two many Jim Bleoos in New York. A great community of lovers of fair play will sustain Johanna Young's friends in pursuing Jim Bleoo until he is punished as he deserves." Cases like this ought not to be allowed to drop out of sight with the dismissal of the offender. He should be prosecuted civilly and criminally for false arrest and false imprisonment. Officers should be supported in the enforcement of the law, but they should be promptly called to account and swiftly punished when, taking advantage of their position, they use the machinery of government to defeat justice and to cover up their own crimes.

Last winter or early in the spring there was a religious revival at Amboy, Ill. Miss Grace Gridley was one of the regular attendants and her whole soul seemed to be engaged in the work. The excitement

and strain upon her nerves were great. In March she began sleeping quite late mornings contrary to her usual habit. One day she was awakened with difficulty, and she said to her mother, "I oughtn't to have awoke." That night an unsuccessful effort was made to arouse her again. On the third day her physician decided to try the effect of a galvanic battery. The electric current was turned on stronger and stronger. The sleeper moved restlessly, the spell fell from her and she sat up; she expressed no surprise, talked naturally and said that she had been conscious all the time and knew all that had taken place in the room. She added "I oughtn't to have awoke." Then her head dropped on the pillow and her eyes closed. The battery was applied again. She murmured as if in great pain. Her physician turned on as strong a current as he dared, but it failed to bring her out of the sleep. She awoke once afterwards, went into another room and opened a bible to read, but immediately fell into a sound sleep. She was carried back to her bed and she has continued to sleep since. Her physician says that it is a case of cataleptic hysteria. In ordinary catalepsy the muscles are rigid; in this case the sleeper has a certain amount of control over them. When she tires of lying on one side, she turns over on the other, and this is the only motion she has made in weeks. She knows when strangers are about and it makes her pulse increase. She is given liquid food and has wasted away hardly at all. The sleeping girl lays with her face toward the window, with a peaceful smile upon her lips.

THE JOURNAL for August 9th will be a camp meeting number. The Spiritualist's camp has become an institution; it has apparently come to stay, and is springing up and growing rapidly in various parts of the country. From a small beginning some sixteen years ago it has assumed an importance not dreamed of by the early promoters. That it is capable of vast improvement and that such improvement is essential to the well-being of Spiritualism will not be denied by any competent observer. THE JOURNAL solicits short and thoughtful contributions full of suggestions how to improve these camps and make them subserve the highest interests of the cause and of those who attend. Contributions should be limited as near as possible to five hundred words. A great deal can be said in that limited space if only time enough is taken to condense. There should be a full and frank exchange of opinion between the managers of the different camps as well as between the patrons and managers. THE JOURNAL offers its columns for this purpose and trusts the opportunity will be greeted with pleasure and improved with alacrity. Striking and well authenticated psychical experiences are also solicited for the camp-meeting number. These will be specially valuable in that they will be read by thousands of seekers and investigators. Let such accounts be told in the fewest words compatible with clearness. Do not waste space with any superfluous introduction or remarks to the editor, but begin at once and tell the story, and then stop. All contributions intended for that number (August 9th) should be in this office not later than July 30th, and as much earlier as possible. If you will co-operate with the editor, that number may be made the most valuable ever published. Please give the subject your immediate attention and best thought.

SPIRITUALISM AND THE UNITARIAN REVIEW.

Last week THE JOURNAL reprinted from the *Unitarian Review* an article by a Unitarian minister on Modern Spiritualism. The article was followed in the *Review* by some editorial remarks on which a few comments now will not be out of place: Says the editor:

Concerning the subject itself of our friends communication we have these two things to say. First, that the weight of educated opinion still regards the phenomena in question as merely human phenomena belonging to the obscure border land of physiology and psychology, which only the most accomplished observers have any competency to investigate. Even if it were not so however, the shrinking of a healthy mind from entering into that obscure realm is not diminished, but rather increased. The warning, as of a thing forbidden or at least uncanny, comes from all sources. The Catholic says frankly. Yes, the spirits are real, but they are devils, even if they come to us disguised as angels of light. "The spirit that I have seen may be a devil," says Hamlet, "and the devil hath power to assume a pleasing shape." Spiritualists themselves tell us that many of them are lost or degraded spirits, hellians, whose influence means mischief and danger; and once open to that sort of intercourse a weak will becomes their easy victim. . . . Still further,—and this is our second point,—we may doubt whether this line of approach to matters of Spiritual contemplation is either normal, or wholesome to the ordinary mind. . . . Some of the wisest, gravest, and most devout of those we have ever known, to whom religious things were as real and near as to anybody, have by no means desired that direct vision of the future life as phenomenal and objective, in which others find such comfort. They prefer for their own soul's good, that that realm should be left—as God and nature seem to have left it—behind the veil of mystery, which they would feel it a sort of profanation to attempt to pierce. They distinctly accept the position, that the desirable condition to attain is not positive assurance of the fact, but a humble trust—which long experience may ripen into clear and glad assurance—that the Law of Life we live under is "holy, just, and good," and that what that law ordains—whether or not the survival of this keen, pleasing, anxious, burdened personal consciousness we so cling to now—is to be accepted reverently.

The fact remains that all or nearly all who have carefully and thoroughly investigated Spiritualism have been compelled by the evidence confronting them to ascribe one or more kinds of phenomena they have witnessed to supra-mundane agency. Some while satisfied that what they have seen does not admit of explanation by reference to any known mundane cause and that it certainly seems to point to the presence of unseen intelligent beings, deem it best to withhold unqualified assent to this theory, thinking that possibly larger knowledge may clear up the mystery without recourse to the agency of spirits. Many say it is probable that these phenomena—which they have observed—are manifestations of spirit presence and power, but they cautiously reserve a doubt, and the more willingly because it is, as they think, rather to one's disadvantage socially and otherwise to be identified with Spiritualism. It is more popular still to belong to a fashionable church in whose creed, it is well understood, only the weaker minds believe, and to relate experiences of witnessing strange phenomena and to express belief in their spiritual character only among those who have had similar experiences and who really believe that the so-called dead return.

If it be said that the opinion of the majority who have investigated Spiritualism and accepted its teachings is not of much value because their investigations have been made without adequate knowledge, without proper precautions, without, in short, the scientific spirit, a sufficient reply is that their conclusions have been confirmed by examinations, the most careful and scrutinizing possible, extending over long periods, of men renowned for their scientific knowledge and their long continued experimental investigations in certain branches of science. The conclusions of Professor Crookes, after his examination, carried on for months in his own house and with methods which his trained intellect knows so well how to use for the detection of error, is worth more than the entire "educated opinion" of those who reject Spiritualism from what they have read against it or from the exposures they have seen of tricks, frauds and follies which have been perpetrated in its name.

Why should the "healthy mind" shrink from entering into any realm? It is not the "healthy mind" but the mind under the influence of superstition that shrinks from an investigation of the obscure, the mysterious, which offers to the truly scientific mind a fit subject for the exercise of the "scientific imagina-

tion" and all those powers demanded in critical, patient and laborious investigation of complex phenomena the antecedents of which are hidden from the ordinary view.

When the question is raised whether certain phenomena are caused by spirits, with what propriety or consistency does the editor of the *Unitarian Review* quote words which imply exactly what he disputes and argues against, viz.: the agency of spirits? He starts out by calling in question the truth of Spiritualism, but soon shows that what is strongest in his mind is a prejudice against investigating the subject. The spirits may be devils. So say the Catholics, and Spiritualists admit that there are "hellians," and therefore the learned Unitarian divine who edits the *Review* thinks that the mass of men and women should have nothing to do with Spiritualism, that only trained scientific specialists—like Professor Crookes it is presumed—should attempt to penetrate the mystery.

Here again the question whether Spiritualism is true is subordinated to the question whether, if it is true, it is desirable to pierce the "veil of mystery" and learn the truth. The editor of the *Unitarian Review* is of the opinion that it is not best, that it is not in the interests of man's religious and spiritual nature, to examine the phenomena of Spiritualism with a view to learning whether they prove that personalities which have disappeared from this earth still exist and can, under certain conditions, make their presence manifest. It is better to remain, at present at least, in doubt as to "the survival of this keen, pleasing, anxious, burdened personal consciousness we so cling to now." More reasonable is the position that there is nothing too sacred for investigation, that it is right for man to learn all that he can respecting his nature and destiny, that any awe, or reverence or fear which prevents the examination of phenomena purporting to be manifestations of invisible, intelligent beings, is mere superstition condemned by true science and unworthy a thinker.

Quite in contrast to the attitude of the editor of the *Unitarian Review*, is that of Prof. F. W. H. Myers, who in an article published in the June number of the *Proceedings of the Society for Psychical Research*, says: What is needed is simply a dispassionate, intellectual curiosity, bent upon unravelling the indications of man's survival after earthly manhood with the same candid diligence which has so lately unravelled the indications of man's descent from the brute.

STRIKES.

It is quite common to denounce strikes, to condemn those who take part in them, and to declare that their only effect is to disturb business and injure workingmen. Doubtless they are often unwise, and many times entirely without justification; but on the other hand they are sometimes demanded in the interest of employes, and their general result has probably been favorable to the cause of labor. Through strikes, wages have been raised and the hours of toil diminished. In this connection the fifth annual report of the Bureau of Statistics of Labor to the Albany Legislature, by the Labor Commissioner, Charles F. Peck, is interesting and instructive reading. The Commissioner takes the ground that the labor organizations, strikes and repeated interruptions to money-making, have forced attention to the laborer's wants, and improved the condition, not only of those engaged in the strikes, but of the masses. The report says: "The nine-hour day is due to the strike system. Wages in whole trades have gone up from ten per cent. to thirty per cent. because the men in particular shops have asserted themselves and made good their claim to consideration. Even a lost strike is not always a dead loss. A notable result attained by strikes and organization is a tendency to establish fixed rates from one season to another. One of the points not yet settled is whether the uniform wages is to the profit of the trained and thoroughly competent and reliable workingmen. It is said that there is no law against an employer paying a man extra for extra good work; but it is more exact, perhaps, to say, that such a man is always sure of em-

ployment, and gets his quota of the general advancement."

The interests of capital and labor are so inseparably connected that whatever affects one must sooner or later affect the other. Between employers and employes there ought not therefore to be any antagonism; but unfortunately there is. So long as both classes persist in the assertion of their "right"—the one to pay what it chooses for labor, and the other to demand what it pleases for its services, each claiming the right to settle all questions as to the relations between capital and labor, strikes, suspension of business and wrangling between employers and employes are to be expected, as a natural consequence of this state of things.

So long as capitalists form combinations and act in concert to curtail wages and to keep down rates and fares, as they now do, often against the interests of the public, in order that they may secure large dividends, it must be conceded that workingmen have an equal right to unite in asking for an advance of wages and declining to work until some agreement is arrived at. Certainly it is for the highest interests of both classes and of the public at large that strikes be avoided whenever possible, and that when they occur both parties make every effort to adjust their differences, each meeting the other half-way in negotiations for peace. This is especially true when the strike is one, like that of railroad employes, which extends far and wide and affects all classes of men and all kinds of business, travel and transportation by railroad, and necessities of modern life, and their arrest, or even disturbance, felt at once in the business and social world becomes a matter of universal interest and of grave and public concern.

OVERCROWDED POPULATION.

The capacity for reproduction is greatest among organisms that are low in the scale of life. With intellectual development in the human race the tendency is toward smaller families with, also, a smaller rate in infancy. The thoughtless, the ignorant and often the vicious members of society tend to increase at a quicker rate than the intelligent and more virtuous members, although the mortality among the children born of such parentage is always great. A low grade humanity always increases and multiplies in the face and eyes of its inability to maintain its progeny cast upon society as waifs to take their chances in the struggle for existence. Out of the ranks of the *proletaires*, the improvident, rapidly multiplying kind of population who have many children and not much else, current industrialism draws its cheap labor. In the English manufacturing districts, this description of population increases and multiplies wonderfully when labor is in great demand and well paid, and wanes and dwindles in hard times. Everybody remembers the *Æsopic* fable, in which some prolific animal, the rabbit, perhaps, is represented as taunting the lion with the smallness of his family. "It is true that I have but a single offspring," replied the king of beasts; "but that one is a lion." It is undoubtedly true that the stirring, locomotive populations of the present day do not have such large families as the less enterprising, stationary populations of the past had. But we are living in a transition period.

Humanity everywhere is pervaded by new hopes and prospects. All its powers are taxed and called into intense activity by the exigencies of current civilization. Men will no longer consent to vegetate merely. But there will be no failure of humanity either here or elsewhere. Indeed, the tendency has always been, other things being equal, for populations to increase too rapidly for their own good or the good of the communities to which they belong. Such an increase subjects the mass of the people in overcrowded countries to the extremes of poverty. Misery and epidemic diseases are liable to decimate, and do periodically decimate such overcrowded countries, thus restoring the social equilibrium. Such overcrowding makes human beings too cheap, in fact the cheapest of all commodities. As ignorant, improvident populations are apt to multiply the fastest, so they are apt to become turbulent and the source of

social trouble by their mere numerousness. Since the mass of the rural population of France became small real estate owners, the census of that country has remained almost or quite stationary. Napoleon I. told Madame de Staël, who had inquired of him whom he regarded as the noblest woman, that the woman with the largest family was entitled to the foremost rank in her sex, in his opinion. But he wanted recruits for his armies and as food for powder in his perpetual wars. That is why he was in favor of a reckless and indefinite increase and multiplication of population. But the thrifty French peasant of to-day has no disposition to burden himself with a numerous family for the sake of furnishing cheap laborers or cheap soldiers to selfish capitalists or selfishly ambitious usurpers.

Overcrowded populations are necessarily at the mercy of wealth and ambition. Such political institutions as ours do not thrive in dense, poverty-stricken populations. Indeed, they were never intended for improvident, ignorant, proletarian communities, but for an intelligent, foresighted, well-to-do average people, with plenty of room and means to live in a state of self-respect, and material, moral, and political independence. It is among dense populations that despotisms of all descriptions, both civil and ecclesiastical, thrive and have the best prospects of an indefinite continuance. Dense populations crowded into narrow territorial limits are kept down by their very numbers. Their only hope is in emigration. No change of government will better their condition.

Such considerations are calculated to reconcile one to that decline in the birth rate in the most enlightened communities which is the subject of so many jeremiads by those who are dominated with the idea that the chief end of man is to increase and multiply, without regard to the quality of the offspring or the social conditions in which they are born and reared.

CLASS LEGISLATION.

A large proportion of the great fortunes in this country have, as is often remarked, been made by speculation in railroad, telegraph, telephone, gas, land and money stocks. The corporations controlling these enterprises have been favored with franchises, sometimes obtained by misrepresentation, and used exclusively for the enrichment of the members of the corporations and often against the interests of the public. These valuable franchises were granted by men elected by the people to make laws for the public weal. When the franchises are a source of wrong and injustice to the people, they should be withdrawn, with remuneration to those whose capital is invested and in a way to give those who have enjoyed the privileges no reason to complain of bad faith.

Law-makers have done much mischief by the laws which they have enacted discriminating in favor of corporations and encouraging monopolies. Repeal of many of these laws is the first step to be taken in the direction of political progress. Much of the most useful legislation of the last hundred years in England has consisted in the repeal of laws that have hindered popular advancement, but which were thought when enacted, to be demanded by the best interests of the people. There should be no class legislation. It is no more respectable to cry out to the government for assistance in fortune-making than to cry out to one's neighbors. But many look upon government as something to lean upon, as a patriarchal helper to which they have a right to look for salvation from their own errors. Men are strangely willing to lean upon government, and even to shout loudly of their right to be upheld by it in industrial and commercial undertakings, who would disdain to solicit help from individual or recognizable associations; yet governments in republican form are but associations of one's neighbors, near and remote.

Men ought by any intelligent standard to feel ashamed to ask their neighbors for special legislation, for an arbitrary measure which they will be obliged to enforce at enormous expense, and whereby the privileged few may thrive in their occupations. Men ought to be too self-reliant to accept such a favor

if thrust upon them and too instructed to allow such a vitiated standard to go abroad in the shape of legislation, and be erected in the community as a political precedent. Yet capitalists scheme for and obtain legislation in favor of their industries and enterprises. When workingmen in despair look to government for employment and help, they are often told by the very persons who are enjoying the advantages of class legislation that government is for the protection of the people in the exercise of their rights, and not to give work or help to any class. Touching this point Mr. Henry D. Lloyd in an address delivered in Chicago at the celebration of Washington's birthday, said:

Divine rights have been succeeded by vested rights, which look on government as a kind of cow which no one has the right to milk but themselves. As long as it fills their pails with special privileges, land grants, contracts, railroad charters, tax bounties, we hear nothing about the old saw that that government is the best which governs the least. But when the people want to get hold of the teats and squeeze out a few drops of justice to prevent the new wealth and power of the new industry from oppressing the weak and to establish a broader co-operation for the common good, then vested rights discover that a government that does anything is very dangerous. The only government which the new patriotism will tolerate is that which enfranchises every individual by the co-operation of all. Let the individual do what the individual can do best. Let the government do what the government can do best."

All laws should be so broad and just as to promote the best interests of the people without discriminations in favor of or against any class. It goes without saying, of course, that those who fall, wounded in life's battle, must be helped, and for this purpose the property of the country should be taxed; but the many should not be called upon, under class legislation, to assist the few in acquiring wealth.

SWEDENBORGIANISM.

The Swedenborgians held a convention in this city recently. Rev. Chauncey Giles, the foremost writer and presiding officer of the New Church convention, in reply to questions put by a representative of the press made substantially these statements in regards to the belief of his denomination: We discard entirely the current view that God is three persons in one substance. We believe that he is one person and one substance. We believe that at the incarnation Deity became associated with the man Jesus, and that henceforth God exists only as Christ. We do not believe that only so much of Deity was incarnated in Jesus as humanity could contain, but that the fullness of the godhead dwelt in him, though it could be only partially manifested through humanity. As to the holy spirit, we believe that it is an influence proceeding from God, and not a divine person. The object of the incarnation was to furnish an example for our imitation, and also to provide for the shedding forth of the holy spirit, so as to lead humanity back to God. In this glorification his physical nature gradually became an impalpable, invisible spiritual nature, and in what is called his ascension, but what was really only his disappearance, he was lost to sight, and then the holy spirit was poured out for the first time, or at least more copiously than ever before. We do not believe that the death of Jesus propitiated Deity, nor that the merit of Jesus is imputed to Christians, nor that the sins of men were imputed to Jesus. We believe that the appearance of Emanuel Swedenborg and his teachings constituted what is predicted in the Scriptures as the second coming of Christ. We consider, therefore, that the world is now in the post-advent period. The race will continue to exist on the earth, probably, forever. We have no idea that God intends to destroy this world as a child would destroy a plaything. We do not regard the whole of the Bible with the same reverence. In the New Testament we regard only the four gospels and the Book of Revelation as really the Scriptures. In the Old Testament we reject the Chronicles, Job, Esther, Proverbs, and several other books. We believe that the invisible spiritual world is a counterpart of the visible material world, and that every animal and inanimate object or substance in the material world has its counterpart in the spiritual world. We believe that the spiritual man is an image of the material man, with the same features, limbs, size and other physical characteristics, and that when the ma-

terial body becomes unfit for use the spiritual body simply sheds it and lives on without it. This is what we understand by the resurrection. We do not, therefore, believe in any resurrection of the material body. We believe that after death the good congregate together and the bad congregate together, from choice and from the power of affinity, however, rather than by the divine decree. We do not exactly think that, neither do we believe in anything like restorationism. We believe that the good will become happier and happier forever, and that the wicked will become not happier, but less and less miserable forever. We are comparatively a very small religious body, but we are growing slowly. But there is a much greater growth in our religious views than in our membership or our societies. We are leavening all the churches with our theology, and we frequently find it cropping out in the preaching of ministers in all the denominations.

A. H. Wintersteen in the *American Law Register* for May: In almost all the discussions as to the constitutionality of the use of the Bible in the public schools, those who defend its use assert the doctrine that Christianity is part of the common law in the United States. . . . Even if the proposition were proven so as to be in any definite sense true, it would not dispose of the constitutional objections to the use of King James Version of the Bible in the schools. The argument to be of any avail should be directed to proving that Protestant Christianity is part of our common law. It is natural for Protestants to assume that only their conception or conceptions of Christianity and only their translation of the Bible and only their methods of using it are right. But politically speaking there is nothing in the Federal or in any of the State Constitutions, with the exception of that of New Hampshire, to justify the assumption. In a civil forum, Roman Catholicism doubtless has the same presumption in its favor as Protestantism. And if neither Roman Catholic nor Protestant Christianity is part of our law in the sense that its dogmas are to be affirmatively maintained by the State, the position of the Jew who denies both forms, and of others who do not rank themselves as either Protestants, Catholics or Jews, would seem entitled to consideration.

A writer in the June number of the *Popular Science Monthly* takes the ground that the rapid growth of the prison population in certain parts of this country is due to the transition from an unsettled to a settled condition in our constantly advancing frontier, to the change from slavery in the South, and to the gradual elevation of the standard of conduct, which makes crimes of actions that had been in earlier times only lawful escapades. "The first cause comes out clearly if we compare the ten states that were on the frontier in 1850 with the ten older states—the New England and Middle States, for instance. In the former the ratio of criminals has been multiplied four or five times during the past thirty years, while in the latter it has only doubled, raising from 244 to 1,148 prisoners in a million inhabitants on the frontier, and from 450 to 1,074 on the seaboard. Of course it is obvious that in a new country there will be a certain amount of lawless conduct unpunished at first, before sheriffs, courts, and jails are in running order. But the rapid increase in the proportion of criminals, as the state grows older, does not mean more crime; it often means less. The evil-doers are arrested and sentenced, and so get into our prisons and our census; and then we are told that crime is increasing."

Referring to the distinction conferred upon a colored student in selecting him for the class-day orator at Harvard, the Boston *Herald* remarks: The fact that a colored man was chosen out of a class of several hundred for this honor speaks for itself. Whatever were the conditions of the case under a minute scrutiny, this man was taken, and taken seriously, by a set of students who had every advantage possible over him, except the advantage of brains and of capacity. It is an honor earned under extraordinary difficulties, and it is one in which the recipient acquitted himself with a credit that justified its conferment.

ON THE PRECONCEPTION OF DEATH BY THE LOWER VERTEBRATES.

By R. W. SHUFELDT.

It has only been quite recently that I have been enabled to take up Professor A. R. Wallace's last work, "Darwinism," and give its pages a close study. There are but few volumes in print, at the present time, that offer a fairer and more lucid account of the law of organic evolution, and in the main biologists will accept the enunciations of this distinguished naturalist and philosopher in the premises. Nevertheless, here and there through the work I meet with a statement upon which I should either desire a little more light thrown, or am compelled to dissent from altogether. Professor Wallace, as a psychologist, is well-known to the readers of THE JOURNAL, and he is better known to me as one of the most close-observing, field naturalists that that great nation, England, has ever produced. This being admitted, it was a matter of no little surprise to me that in his work on "Darwinism," on pages thirty-seven and thirty-eight, he entertained the following opinion, and in speaking of what I please to call here the preconception of death by the lower animals, he remarks that "In the first place, we must remember that animals are entirely spared the pain we suffer in the anticipation of death—a pain far greater, in most cases, than the reality. This leads, probably, to an almost perpetual enjoyment of their lives; since their constant watchfulness against danger, and even their actual flight from an enemy, will be the enjoyable exercise of the powers and faculties they possess, unmixed with any serious dread." Here a direct comparison is made in this matter between man on the one hand and all the other animals on the other;—and, I must say, that my observations as a field naturalist, and as a student of psychology, have brought me to very different conclusions from those arrived at by Professor Wallace. Many years of incessant study of all animated forms, both high in the systematic scale, and low in the systematic scale, have convinced me of several things in these fields, that have more or less of a bearing upon each other.

In the first place I believe that there has been just as much an evolution of mind, an evolution of the reasoning powers, in all forms of animated life, as there has been an evolution of organic structure. In other words, I quite discard the term "instinct," as it has long been used in expressing the faculty of reasoning by all the living forms on the earth below man. To me the acts of all animals appear to be guided by reason, but only in a different degree. Some of the acts of the more lowly types are very simple, and almost appear to be performed automatically, but an enormous array of instances go to sustain the fact that among the higher animals, reason controls their acts and desires.

Again I am constrained to believe that the question of the anticipation of death has very little to do with the marring of the pleasures of this life among the various peoples of the earth. When I say this, I mean during life's ordinary daily course, and it is only when death is more or less imminent that it brings any pain with it by virtue of its anticipation. Moreover, there is a goodly majority among the human races of the world, that are either quite indifferent to death, or even welcome it upon its appearance.

So far as the effects of the anticipation of death are concerned this is precisely what obtains in varying degrees down through the scale of at least all vertebrated types throughout nature, and I could bring many instances to prove that most of the higher animals appreciate the difference between a living and a dead body, and realize much of the suffering due to the fear of death as apart from the physical pain that may accompany it. Under some circumstances and in some cases, the lower mammals even appear to welcome death. Furthermore, I am convinced that in the case of "flight from an enemy," or in the face of any other danger that may result in death, the animal pursued, be it man or some of the vertebrated forms in the scale below him, experience very much the same kind of sensations. In no case, however, will it be the unmixed pleasure due to "the enjoyable

exercise of the powers and faculties they possess" of effecting a possible escape from death. Those who have studied such timid animals as hares, mice, and squirrels under such circumstances, know full well that their pleasures in such flights are by no means unmixed ones, but are rather infused with a very large share of pain, and pain of a very high order. Were it entirely unmixed pleasure, the sounds that many give vent to at those times would indicate it, but quite the reverse is the case.

T. L. HARRIS.

By M. C. C. CHURCH.

Since the publication in THE JOURNAL of my letters in reference to Mr. Harris, I have been asked quite a number of questions as to his teachings and present status. The interest in his work seems to deepen. One correspondent has requested that I give generally a resumé of what, in the language of THE JOURNAL, he "stands for." I do not know that I can gratify the wishes of this correspondent, but I will make the attempt.

Mr. Harris has had a varied experience. I shall confine what I have to say mainly to his writings, and not attempt a history of the man as to his relations to others or of the *personnel* of the movement. Some one more acquainted with the facts can do this better than I can.

At an early date in the history of Spiritualism Mr. Harris claimed open vision like Swedenborg and others who have shared this experience. He was one of the leaders in the separation which took place about thirty-five years ago between the Harmonial and the Christian Spiritualists. He taught the doctrines of Swedenborg, with his own modifications, up to the time he went to Europe in 1859. On his return he averred that he had directions from the other world to found a new fraternity, which he called the "Brotherhood of the New Life." This took practical form at Amenia, New York, and subsequently was enlarged by the addition of many prominent adherents, and a location made at Brocton, New York. There the social problem was attempted to be solved; and after several years of persistent labor was declared by Mr. Harris a failure. After the dissolution of the community he, with a few friends, settled at Santa Rosa, California. There, under the supervision of unseen forces, he attained to a condition which he maintains is a prophecy of what is coming to the new race. Mr. Harris and those surrounding him now await the descent of the evolutionary forces which are to end the old civilization and usher in the new. The form this catechism will take is not certain. The constant changes going on in both worlds preclude the possibility of predicting results, except that a crisis impends which may be peaceful and without much disturbance of the world's progress, or it may assume disastrous proportions—if the forces now operating shall fail of their purpose. In either case a change is imminent. At least those connected with Mr. Harris bear testimony as to their belief in the fact; and he proclaims it without hesitation.

This aside; for it is all conjecture and speculation. The primitive Christians held to the same view. Persons along the history of the church have claimed the same knowledge. Jacob Boehme declared that in his day the world would come to an end; that it would be dissolved by fire and all things restored to their full, original fruition in God. Swedenborg alone of all the seers declares that this old world will move on just as it is now moving—with a constant trend toward better things. The law of evolution and the quickening of man's spiritual nature will bring at last the millennium prayed for by the devout and worked for by those who love humanity more than self. God can do nothing except through man; for man is his instrument—the arbiter of his own destiny.

Mr. Harris declares that no man except himself has been invested with the arch-natural life since the glorification of the Lord down to his "flesh and bones." That the birth of the new race is to be into this degree of the divine life and that all the forces of the age—good and evil—tend to hasten this result.

That all reform, heretofore, has stopped at one point—has failed at one point—never getting beyond the natural proprium, which must die in the corporeal-sensual plane of man's nature as well as on the higher levels of his ascending life. Lust, avarice, envy, pride and wrath have their incurable seats in the "flesh and bones"—the Natural mind of the race. Until one man can be birthed into this lower life of the senses and be filled with the divine substance of the Infinite Two-in-One no permanent progress can be made in racial advance. That result having been achieved in his own personal experience there is now new hope for man. The conditions having been formed through this experience, the work can go on silently but surely. Hence he stands for the play of the new harmonies which are coming to the race—the pivot for the distribution of the glorified flesh and blood which is the gift to humanity from one Christ—God-man-woman.

In the Concept of the Word, which is the deepest, clearest of all of Mr. Harris' writings, the Lord Jesus Christ is declared to be God; and under the form of the Divine Love-Wisdom this Infinite Personality is to reveal himself as he did in Judea a man-woman—the father-mother of our common humanity. This is the pivotal thought of all of Mr. Harris' later teaching. Strike this out and there is nothing left except his own unique experience—a gleam of which I have given above.

Of course there is nothing new in this thought except in the clear way Mr. Harris presents it. It is as old as the race—taught by every religion except the Jewish and Christian religions. Old Jacob Boehme was the first Christian teacher to formulate Mr. Harris' view of the Fatherhood and Motherhood of God in Christ; and it is singular how very close is the resemblance in the teaching on this subject between these two men.

Mr. Harris maintains that one reason—the main reason—for the revelation of All Father-Mother in sensuous manifestation to this age is because it is scientific, agnostic, faithless. And that it is required because without such a revelation the race would sink back into barbarism—godlessness—with no hope to rest upon. But with a sensual-corporeal manifestation of God the scientific thinkers of the world would have one God palpable to sense and thus scatter the sensuous thinking of the great noble souls who, without a God, are laboring for humanity in the sincerity of true workers. That noble thinkers like Gould, Spencer, Huxley, Abbot and very many others, who, in heart, are doing the work of the Master, without knowing Him, can be reached in no other way. That thus reached we have the solid ground of sense to rest upon, and science will no longer postulate the "unknowable" God, but grasp, with the thrill of a new sense, the august Presence no longer noumenal merely, ever more the God of sense, the God of science, the God of the heart!

The cause which Mr. Harris represents, stands for three things: First, internal respiration; second, redemption of the soul, spirit and body; and third, the appearance of God in external manifestation as the Divine Father-Mother of humanity. Around this trinity of statement is founded all of Mr. Harris' later teaching.

PARKERSBURG, W. Va.

THEOSOPHY, HEALING AND MAGIC.

By R. A. CAMPBELL.

A theosophist is one who knows "Theos"—or the Divine. This does not mean that he knows Theos or the Divine absolutely and exhaustively in every particular character and operation; but it does mean that he knows the Divine is, and that he also knows something of the divine peculiarities and manifestations. When one speaks of knowing the Divine he must be understood in precisely the same way as when he speaks of knowing Mr. Brown. In the latter case he means that he knows there is a Mr. Brown, and that he has a more or less intimate acquaintance with him; but he does not, of course, mean that he knows Mr. Brown in every particular, upon all the planes of his nature, in all his characteristics and peculiarities.

The fact that one does not know all about an acquaintance does not at all lessen the certainty about what he does know concerning that acquaintance; much less does it argue that the individual being only partially comprehended should lead to any doubt of that individual's reality. Again, one does not know his acquaintance, Mr. Brown, upon the information of another; but only by direct perception and recognized personal association.

Similarly the theosophist is one who, not by information of another, but by direct perception and recognized acquaintance with the Divine, knows that the Divine is, and who knows also, in the same way, something of the Divine attributes and characteristics. And the fact that the Divine is known only to a very limited degree does not, to the theosophist, suggest any uncertainty of the reality of the Divine Isness—the Divine Being. It naturally follows that anyone who accepts the reality of the Divine upon information simply is not a theosophist—knower of the Divine, but only a believer in the Divine; and, of course, one who doubts the Divine would lay no claim to being a theosophist, but, to coin a word, would be just a theosophant, or theod-agnostic, while one who denies the Divine would scorn the idea of being called a theosophist—a Divine knower, or knower of the Divine, and would properly be called a *theodeniist*.

A theosophist knows the Divine; and he recognizes the Divine as the infinite, eternal and only cause of man—whether considered as the individual or the race. In recognizing this absolute only parentage of the Divine, the theosophist also, of necessity, recognizes the unique solidarity of humanity—the “Universal Brotherhood of all Mankind.” Practically then, the theosophist is one who is earnestly, intelligently and successfully developing his inherited—inherent—Divine nature into its potential and orderly complete realization of “oneness with the Divine,” and who is also leading, teaching and assisting others in a like development.

Theosophists are not confined to any age, race, civilization, nationality, religion, sect or society; but in all times, peoples and places they have been—as they are now, and as they will ever be—the percipients, teachers and exemplars of divine love, wisdom and operation in man—and among men.

So far as the theosophist understands human imperfections and alleviates them—paying special attention to the ills which are manifested on the physical plane, in bodily pain or sickness—he is a healer. Every intelligent and successful theosophist is a healer—on some plane of man's nature; and every intelligent and successful healer—whatever the plane on which he operates beneficially—is, in the measure of his good intent, his wise plans and the wholesome results he secures, a practical theosophist. And this, is true regardless of the name by which he may be known, the theories he believes or works by and the special methods he employs. So far as anyone's intent is philanthropic, his theories true, his methods appropriate, his efforts successful and the results of his aim, plan and work a benefit to the individual or the race, he is at once a theosophist and a healer.

Healing—whole-ing—perfecting, always, everywhere and under every circumstance, is simply the accepting of, and the assimilation of, divine life. To call this divine life which heals, magnetism, energy, spirit power, or in any other terms to designate it, may be perfectly appropriate; just as it is perfectly appropriate to call common salt by the name of sodium-chloride. Whoever uses or directs this divine life wisely and with good intent recognizes its beneficence and divineness; and, hence, whatever he may be theoretically, he is, practically, a recognizer of the Divine and a benefactor of man—which is a very good definition of a true theosophist. It would seem then, that whoever calls himself a theosophist, but not a healer—or whoever claims that he is a healer, but not a theosophist—must use those terms in some narrow, sectarian way which indicates that he fails to even fairly understand the real and beautiful meaning of these essentially synonymous words—theosophist and healer. As to magic and its connection with theosophy or healing, volumes might be written without

fully exhausting the subject. Still a few thoughts will be suggestive and mayhap profitable.

Magi are wise men; and a magician is one who acts or operates wisely. A magician is one who knows and who acts knowingly. But of these truisms there has been developed by the “wise ones of old” this definition which is always “new and true:”

A magician is one who employs or directs a series of universal and eternal forces, the applications, operations and results of which he fully understands—so far as his use of them is concerned. The magician is, therefore, one who deliberately, intelligently and successfully accomplishes his definitely desired, exactly determined and specifically undertaken results.

There is no ignorant magic, no accidental magic, no unconscious magic, no incidental magic, no unpremeditated magic, no undeliberate magic, no indefinite magic, no unsuccessful magic, no undesigned magic; and to speak of any such kinds of magic is to speak of unmixed impossibilities and absolute absurdities. Such adjectives applied to magic do not at all describe or mis-describe magic—they simply negate and destroy it absolutely. Such terms are on a par with wetless water, warmless fire, weightless matter or a white blackness.

Magic is always deliberate, definite, pre-determined, conscious, intelligent, special and successful in every minutiae of intent, design, method and result; and any operation which lacks any of these essential features of magic is so far void of magic qualities and characteristics. So far as the magician is philanthropic he is a practical and successful theosophist, and so far as he devotes his magical attainments to the cure of human ailments he is a practical and successful healer, for whoever loves and benefits man loves and serves the Divine manifested in man, and he thus pays the highest homage and engages in the purest worship of man's infinite Father—the Divine. So far as the magician uses his knowledge and attainments for purely selfish purposes he is a black magician. This means simply that the magician is black so far as he is intentionally and determinedly selfish—regardless of the rights or welfare of others. No one can, even in his magical operations, be always a black magician, for no one can gain either purity, intelligence, power or real health in any black magic operation, but everyone always injures himself on every plane of his life every time he engages in any black magic work. In short, every black magic operation is always successful in causing the injury attempted—to the operator at least, whatever the result to the object aimed at.

So far as the magician is just, honest and truthful—using his attainment with due regard to the ordinary recognized rights of others, as he would any other possession, he is a white magician. The vast majority of all magic operations are on this plane, for magic attainment and the retainment of power is not compatible with the absolute selfishness of pure black magic, and because the magician is wise enough to know that honesty and fair dealing are always every way more successful than unadulterated self-seeking.

When the magician is also the enthusiastic philanthropist, using all his attainments for the benefit of the race—doing good to all men who need his assistance, regardless of any pay, recognition or opposition, in a word when he arouses, instructs and serves his fellow man, seeking no reward to self, except as he is one of the race, desiring only to develop divineward with humanity—he is a red magician. The red magician is one with the Christ-man.

Theosophy, healing and magic are not, therefore, in any way inharmonious; much less are they in any way or degree antagonistic; for the theosophist, the healer and the magician are simply different aspects of the same essential—the superior man who is developing divineward. This superior man, as he emphasizes the knowledge of the Divine and the unity of mankind, may call himself or be called by others a theosophist; as he recognizes man's necessities and supplies them he will be known and honored as the healer; and as he understands the forces in nature and in man and directs them for productive usefulness to man, he will be recognized and respected as the magician; and whether as magician, healer or theoso-

phist, he is the model man for those less developed to honor and imitate.

Whoever knows and worships the Divine—
In kindly love, and wholesome help to man,
Is good theosophist, magician true
And healer blest—whate'er his creed or plan.

MESMERIC POWER.

By JAMES COATES, PH. D., F. A. S.

(Author of “How to Mesmerize.”)

Braid's theory that all phenomena in mesmerism depends solely upon certain bodily and mental (psychical) states in the patient, and not in the will or passes of the operator exercising a specific or any influence, cannot now be very well entertained. How far Heidenhain borrowed his theory from Braid it is hard to say, but neither his view nor that of Braid can be sustained *in toto* even by those who have been most favorable to them. Braid forgot, or perhaps never understood, what “unconscious suggestion” is. He also omitted to notice that at the time of making his researches he was in his physical and psychical prime. Thus sound in body and in mind, inspired by certain convictions and the enthusiasm of research, he entered upon his labors as fully equipped in these respects as any mesmerist could desire. In the hypnotic state the subject or patient is at the mercy of the operator or the “dominant idea” suggested by him, however cruel, absurd, useful, or beneficial that “idea” may be. In the mesmeric state there comes a time when the patient cannot be thus controlled, and manifests a distinct individuality in volition, perception, reflection, memory, consciousness, and spirituality, and in this condition will manifest a desire to explore regions of thought and spirit apart and distinct from, and therefore unassociated with, the mind or desires of the operator.

It will be seen that there are in the two states distinctions large enough to supply us with a line of demarcation in thought between them. In mesmerism, however, we include all states and conditions possible under the one or the other. For practical purposes it is well to bear in mind what is possible in both states. Under either we may be able to show “that truth is stranger than fiction.” Albeit the miracles of hypnotism may not surpass those of mesmerism, they will be found sufficiently startling to affect the conceptions of the possible in many minds.

Believing with Sir Humphrey Davy “that one good experiment is of more value than the ingenuity of a brain like Newton's,” I shall as far as possible devote myself to relating the best way, from practical experience, to succeed in the production of similar conditions and experiments.

Granting the possibility of an “influence” (magnetic, mesmeric, or psychic), all persons practising the processes suggested by me will not only develop mesmeric power, but they will be able to conduct experiments on the lines indicated. This will naturally lead some to inquire: “Can mesmeric power be acquired?” I answer “Yes;” practice makes perfect in this as in other things.

In the light of modern science, in this department of knowledge there is verily nothing new under the sun. For example, in Hippocrates and his “frictions,” Heidenhain and his “monotonous strokings,” the priest of On and his “mystic passes,” Mesmer and his animal magnetism, the Indian Fakir and his string of beads, the electro-biologist (P) and his zinc disc, the Arab priest and his porcelain plate, and in Braid and his pencil-case, we may trace the same range of fanciful theories and identically the same methods.

However curious and varied the psychic states evolved by mesmerism, somnambulism, sensorial visions, thought-reading, clairvoyance, and psychometry, with their equally strange and apparently abnormal physical correlatives, all these conditions have, and may occur in and to individuals without the intervention of hypnosis or mesmerism. This being so, one is led to the following conclusions: (1) that many of these conditions can be self-induced, and are natural in their character; (2) that many are intimately related to disease or disordered cerebral and nervous conditions, and are pathological in character; and (3) that they may be induced by the operations of intelligent or psychic influences—not distinctly traceable to the subject, to disease, or any known operator—but which are claimed to be Spiritual, or at least extra-mundane, by the person under influence.

How can mesmeric power be acquired? for it is evident, as some persons are so much more successful as operators than others, that there must be some difference, either inherent or acquired, to account for it. Mesmeric power is natural or innate, just as one person may have greater mental powers than another. These innate capacities can, by persevering assiduity, in a large measure be cultivated, and no one can hope to be a successful mesmerist or hypnotist without practice, and that inspired by the genius of hard work. It is one thing to read in the public press of “Mesmeric Miracles,” and another thing to reproduce

them. Fitting conditions are absolutely necessary. As the conditions vary both in operator and in subject, the results must vary too.

Apart from the foregoing, I do not think that there is any class of men better adapted to be operators than another class. Dr. Drayton in "Human Magnetism" has accepted my conclusions set forth in "How to Mesmerize" on this point. He also says: "There is no idealism in this matter; all well-organized persons have some degree of power to magnetize. All who exercise influence or control over others in any way possess some measure of ability to be effective in this respect. We know men of the nervous, the bilious, the vital constitution (or temperament) who are skillful operators. The man of fairly balanced organization, self-reliant and calm, is likely to prove successful. Good-nature has doubtless much to do with one's capacity, just as it has much to do with one's acceptance in general society." To which I might add, whatever contributes to the health, vitality, goodness of heart, and soundness of the head of the mesmerist, contributes to his mesmeric power, health and vitality and a knowledge of the subject being the leading requisites.

Nothing succeeds like success. One successful experiment assists the mind to undertake greater efforts. This is true in every department of life. For instance, the fingers of the musician trip from key to key without conscious effort. The manual work done is almost automatic, or such physical action is governed by an obscured consciousness. In the loftiest flight of the musician's genius there is no conscious effort of either eye or hand in the production. Yet this is not effected without earnest and studious application. Thus in many things the conscious efforts of a beginning become the unconscious or automatic habits in after life. So let every would-be mesmerist remember, that only as the eyes and hands are in this sense the instruments of the mind may they hope for satisfactory results. However necessary it may be to make this movement and the other motion, now to gaze, make a pass, or diligently rub some sensory nerve track, or all three combined, the utmost dexterity in processes merely will not make the successful operator. The operator is the mind—the man behind all such efforts. Expertness can only be a growth—the result of an intelligent appreciation of the nature and character of the subject, aided by diligent and resolute application.

Next to the tact, patience, and perseverance which indicate the mental status of the operator, are the ease and grace with which he goes about his experiments. His eye and hand must readily respond to the operations of his own mind; all he does should be done with intention. He should also be positive to opposition, be able to look his world calmly in the face, and be at ease in any company, and thus be prepared, under any circumstances, to "go on," no matter who is present.

If not able to do so, he invites defeat. If, in addition to nervous susceptibility, he indulge in "yard-arm-swinging" and other awkward tactics, he invites derision and ridicule not only from "those present," but from the subjects over whom it was intended his power would be exerted.

It therefore follows that certain qualifications are necessary, and that certain methods are useful. These methods should be practiced over and over again for obvious reasons. They contribute to self-improvement in health, stamina, endurance, energy, also mental decision, precision, concentration, and projection. And these characteristics—so essential to all, and especially to the mesmeric operator—I hold are just as necessary to the influence of education, improvement, or culture, as are a love of music, an ability to design, or literary tastes.

It has been indicated everyone can in a manner mesmerize; so can everyone be subjected to its influence. "What," says someone, "can I be controlled against my will?" Yes, certainly, if your will is an inferior one, and most certainly, whether or not, if you furnish in your organization the requisite temperamental appositeness to the operator.

There are few persons who are not susceptible to the influence and direction of others. It is not necessary to put people asleep to control them. We see men and women controlled every day in some one direction or another without being actually conscious of mesmeric or any directing influence. It follows that there are a large number of persons who are naturally susceptible to hypnosis. I also know that there are a large number pathologically susceptible, and I further know that many, who are neither naturally nor pathologically susceptible, can be made so by certain methods of procedure.

The hypnotic subject is and can be drawn from a very large field. This may look unfortunate at first sight. Nevertheless it is not without its decided advantages; it harmonizes with Nature's laws. There are many sheep, few shepherds. Those who can control are relatively less numerous than those who can be controlled. Bees swarm, so do men, under one leader.

Let the truth be told. There is more power in one

ounce of honest truth than a ton of lies and mystic fudge. Richet, the eminent French hypnotist has said: "No one is absolutely insensible to magnetism, but it is certain that there are great variations of susceptibility." Now, while all that has been said is important, the selection of subjects should be no haphazard matter; certain principles should govern the selection. These principles are perhaps better understood by the physician or experienced mesmerist, and are not of a character to be easily grasped by everyone. For instance, there are pathological indications. Persons who are pale—not necessarily unhealthy—are subject to hypnosis. All nervous derangements furnish their quota of subjects. The drunken, and even the insane, present favorable conditions, the only exceptions, in my opinion, being the types of humanity one sees used at public entertainments to demonstrate mermeric (?) phenomena.

I have frequently influenced persons who were healthier than myself, and hypnotized many who were my superiors in intelligence. True enough, persons possessing these characteristics are not affected so readily as others may be. Several sittings may be necessary; but what of that, if success crowns effort? Strange as it may appear, I have always found men more susceptible than women or children. This is borne out in the experience of many others. I at first thought that this arose largely from my own practice, in which the male sex have bulked almost exclusively.

The number of persons to each particular operator may in a sense be limited. Where one operator may fail another may succeed; in fact, it is worth while to remember "all sorts and conditions of men" can be mesmerized.

There are many methods of testing susceptibility, such as making passes over the back of a person's hand and noting carefully the sensations indicated by them. Dr. Ochorowitz, a Polish physician residing in Paris, has invented a grooved magnet for testing susceptibility. Tests with this hypnoscope seem to indicate that about 30 per cent. are susceptible to magnetism or hypnosis.—*Phrenological Magazine*.

THE ERA OF MACHINERY.

Manufacture on a large scale by machinery is of comparatively recent date. Previous to the middle of the eighteenth century it was unknown. Spinning, weaving and other industries were carried on at home, and each member of the family usually engaged in the work. The process was necessarily slow, especially that of spinning, and the weavers frequently lay idle, waiting for the spinners. This, in the course of time, led to the invention of a machine that would expedite spinning, which was followed by a machine that would multiply the work of the weavers. The first machines were imperfect as compared with later improvements, but they were a beginning, and stimulated inventive genius to supply the mechanical need.

In the course of a few years Wyatt, Arkwright, and Hargreaves, by the invention of the spinning-jenny and power loom completely revolutionized the manufacture of textile fabrics and paved the way for the stupendous industrial progress that followed.

The utilization of these machines required more capital than the domestic worker could furnish, and it was necessary for those possessing large means to take hold of them. The lack of motive power in the cities required the factories to be located along the streams. This created another necessity—a full supply of labor, and to provide it a system of apprenticeship was introduced, unlike that of the guilds, however, under which the apprentice learned a trade.

The mill-owners collected as apprentices boys and girls, youths and men and women of all ages. The principal demand, however, was for children, and this demand kept pace with the "whirling growth of the spindles." "When the adjacent supply was found insufficient," says H. W. Cadman, in *The Christian Unity of Capital and Labor*, "pens were established on the banks of the canals, into which hundreds of boys and girls were collected, from scattered cottages, and villages, the poor-house, and the street, and shipped by barge to feed the merciless mills, after which, in the pathetic words of one [Henry K. Oliver, of Massachusetts] whose later life was spent in the service of labor, 'they never were heard of more.'" To many of the pauperized agricultural laborers, this new form of labor seemed to be of the nature of a blessing, but to the children it was a dreadful curse.

"It seems incredible," continues Mr. Cadman, "that in Christian England, where the church-spire ascends from every town and hamlet, and is the central figure in every landscape, infants five years old were allowed to work in the cotton factories from five in the morning until eight at night, and that in the bleaching works uncomplaining little ones of eleven and under were kept continuously at labor during the same hours in a temperature of 120°. Mothers, who lived near the cotton factories, might be seen taking their crying infants to work at dead of night. It was as if the days of Herod had returned; but the sword used was unknown to him, nor did he turn its dripping point into pieces of gold. In the adjacent coal

mines of Lancashire and Yorkshire, where the output had been greatly stimulated by the consumption of the mills, juvenile labor was in equal request, and the brutalities inflicted upon it have been officially stigmatized as too terrible to bear."

An English writer, T. R. Threlfall, says: "Even in 1842, less than fifty years ago, the state of things in English mines was dreadful. Thousands of children, from four and five years of age, worked as trappers, amid the darkness and horrors of the pit, and never saw the sunshine, except on Sundays; women were employed as beasts of burden, and, with chains around their waists, crawled on hands and knees through narrow passages, drawing after them the coal carriages; girls and women conveyed on their backs burdens often weighing a hundred weight and a half, and even little children of six and seven carried coal creels of half a hundred weight up steps that in the aggregate equaled an ascent fourteen times a day, to the summit of St. Paul's Cathedral! Other juveniles were daily occupied for thirteen and fourteen hours, pumping water from the mine, and would often be standing for thirty-six hours, ankle-deep in the fluid."

It is also stated that boys only four years of age were brought to work, wrapped only in their night clothes and that these boys were compelled to toil naked, often in the mud and water, dragging sledges-tubs by the girdle and chain.

In most cases no adequate or even decent provision was made for the accommodation of these factory children, large numbers of whom were confined at work in close rooms all night. In some factories the beds, such as they were, were constantly occupied, one "shift" taking the places of the children of the other "shift" as they vacated the beds.

The expense and difficulty of transporting manufactured goods led to the building of canals to important shipping points. This seemed to provide for all possible needs until Watt's discovery of the application of steam, which resulted in the erection of factories in the cities.

During the Napoleonic wars the manufacturing industries developed enormously. The enlistment in the army of every available man not only increased the demand for female and child labor, but demonstrated the heartlessness of employers, when profits and humanity are in conflict. In order to secure all orders possible and to quickly fill all received, manufacturers pushed their employes to the utmost, and children were compelled to work as many hours as their employers deemed necessary.

Little things of six years of age, and in some instances of five years, were required to work in factories from thirteen to fifteen hours daily, and at times even longer. From sheer fatigue many of them would go supperless to bed, and be unable to take off their clothes at night or put them on in the morning. The number of children thus employed was very large.

Such treatment of children deeply moved the hearts of philanthropic men and women, who believed that the sacrifice of these little ones to the industrial Moloch was as needless as it was cruel. Robert Owen, who as early as 1799 sought to apply the principles of Christianity to the relations of capital and labor, and others, protested so vehemently against the treatment of child-laborers, that Parliament, despite the strenuous opposition of manufacturers, appointed a committee of inquiry.

This committee found that children of six years of age were often put to work in the factories. The hours of labor ranged from thirteen to fifteen daily, and rose even higher in an unusually good state of trade. The children often fell asleep at their work and sustained injuries by falling against the machinery. The overseers beat them severely to keep them awake. Their appetites were injured by excessive fatigue, and a tendency to the use of stimulants resulted. The children could not be instructed in Divine things on Sunday, because of their exhaustion. Many of "the ills that flesh is heir to" afflicted the wretched little laborers. They were stunted in size, pallid and emaciated. They were scrofulous and consumptive. They were apt to catch every type of disease, and disease among them was exceptionally fatal. The foundations were being laid of a population, feeble, short lived, ignorant, and in all respects debased.

We are shocked at these cruelties, but they would be practiced to-day in England and in this country, too (indeed there are individual instances), if merciless employers were permitted to do as they please with employes, and force their humane competitors to follow their example.

As the boys who survived the death-dealing labor approached manhood, the recruiting officers marked them as unfit for military service. This fact, doubtless, made a deeper impression than the protests of philanthropists upon those statesmen who were more interested in maintaining the military power of their country than in the moral and physical welfare and happiness of their countrymen.

To legislate upon this subject was delicate business, for the law had not for a long time before, if ever, interfered with the relations of employer and employe in the interest of the latter. But, finally, in 1833, de-

spite strenuous opposition, a law was passed which prohibited the employment of children under nine years of age, and limited to forty-eight hours weekly the working time of children under thirteen years of age, and to sixty-nine hours weekly that of young persons under eighteen years of age.

This concession was considered insufficient by the friends of the overworked women and children. They kept up the agitation for further reforms, and finally, through the influence of the late noble earl of Shaftesbury, who was distinguished during his long life for his interest in the working classes and the poor, a committee was appointed by Parliament to investigate the condition of the women and girls employed in the mines. Their report horrified the English nation, as would an accurate report of the condition and treatment of some American women and child wage-workers horrify the people of this nation. Not that those in this country are treated so badly as many of those in England were, but because they are treated so much worse than is believed to be possible or tolerable in this Christian land and age.

The committee found that in some of the mines women were literally employed as beasts of burden and were required to crawl on their hands and knees for from fourteen to sixteen hours a day, dragging trucks laden with coal. The trucks were usually fastened to chains which passed between the legs of the women, and were then connected with belts which were strapped around their naked waists. Their only clothing often consisted of an old pair of trousers made of sacking, and they were uncovered from the waist up. "Unsexed almost literally some of them became," says McCarthy, "for their chests were often hard and flat as those of men, and not a few of them lost all reproductive power."

So shocking a revelation compelled legislative action. Notwithstanding the earnest protests of distinguished statesmen and manufacturers, and predictions that British trade would be ruined, and as one manufacturer declared: "Manchester would become a tomb," Parliament in 1842, passed a bill which forbade the employment of women and girls in mines and prohibited the employment of children under ten years of age. The hours of labor of children were limited by the same act.

It is in part against the return to such a condition that organized labor is struggling, earnestly and with a good motive, though not always by the use of the best or wisest methods.

There are no women or girls now employed in the coal mines of this country, although they are said to have been in former years, but women perform very unwomanly labor.

After the war with France ended there was little demand in England for labor of any kind, and wages were at starvation rates. Thousands of the discharged soldiers were unable to find employment. The domestic weaver could not compete with the power loom, and soon he found that his wages had sunk about one-half. For his days labor of sixteen or eighteen hours he received from twenty to forty cents, and often could not get work at all. Other workmen were affected in like manner. They sought help from Parliament, and not realizing the great value of machinery when operated on just and Christian principles, they asked that the use of machines be restricted. When that was refused, says McKenzie: "in their despair they lawlessly overthrew the machines, which were devouring the bread of their children." The most famous of these machine breakers were the Luddites, who continued their operations for several years, but were finally suppressed by the government, which executed several of the leaders, and transported others.

To increase the distress of the working classes landowners, many of whom were members of Parliament, not only put up the price of grain, but in order to enable the tillers of the soil to pay them higher rents, by receiving a higher price for their grain, secured the enactment of laws which provided that no foreign grain could be imported until wheat in the home markets had been for six months at or over eighty shillings per quarter, or about \$2.40 a bushel. Laws were also enacted prohibiting absolutely the importation of beef—alive or dead.

The misery of the working classes caused by scarcity of work and dear bread was very great, and continued, with occasional periods of temporary relief, for some years. The improvement of the workers in all branches of manufactures, especially the reduction of the hours of labor and the increase in the average wages, is due to a variety of causes, but perhaps more than to any other one thing to the efforts of trades unions. The many conflicts between employers and employes, while costly to both, have been beneficial. The rights of each are now respected by the others as they were not years ago, and many difficulties are now settled by arbitration which in former years would have caused a bitter war.

While the position of the English factory operators has greatly improved, it is not even now an enviable one. They seem likely to constitute for many years to come, an hereditary class—with father, mother, and children, all compelled to work to support the

family, with no hope of rising, and together receiving scarcely what the father alone, if an industrious and steady man, should receive.

The condition of the factory operatives of other European countries is worse than that of the English. In many parts of France, Germany, and Italy, they are almost hopelessly depressed, and suffer both in health and morals by reason of their condition and surroundings. This is especially the case with women. Mr. Edward King, long the well-known Paris correspondent of the *Boston Journal*, in a letter in that paper, several years ago, said: "Throughout France, in 1830, the working class had begun to lose its self-respect, and to degenerate into the condition of serfs. Morals or manners were well nigh impossible. Home-life received a shock from which it never recovered. The pitiful, scanty sum, which the workman received, drove his wife also into the workshop and then the fire on the hearthstone went out. . . . Marriage is almost unknown to the workmen of Lyons, and the city presents the singular phenomena of a community where immorality is the rule, and where to be in any degree up to the level of family life one must never work for a living. . . . All the manufactures seem anxious to destroy family life. . . . as they find that where it is undermined small salaries can be steadily paid, and the work people are completely at the mercy of the employer."

All these results are not justly chargeable to the factory system, but to the operation of it by many employers, who are indifferent to the moral and physical effect upon their employes, of low wages, long hours of labor, unhealthy rooms, provided that thereby they can accumulate riches.—DAVID D. THOMPSON in *The Statesman*.

THE LEGAL ASPECTS OF HYPNOTISM.

All new arts, sciences, and discoveries appear to undergo certain regular and fairly definite stages of treatment on the part of the public, and especially of the more learned portion of it. The new subject is first ignored, then ridiculed, then hotly opposed, and finally adopted with enthusiasm. The science or practice of hypnotism which has passed through all the previous stages seems now to be in transition between the two last of those named. In particular the medical faculty, who ignored Braid and Esdaile, and who persecuted Elliotson, have, in France at least, become enthusiastic students of hypnotism, and even in England are waking up to its claims upon their attention. But this new attitude is accompanied by a very singular characteristic. Since the reality and significance of hypnotism can no longer be denied, it is sought to forbid the study of it to non-professional persons, without whom it would in all probability have never been discovered. Accordingly, in most European countries the medical faculty have succeeded in prohibiting the practice of hypnotism in public, and in some cases I believe in private also; and it is not unlikely that in a short time they will seek to do the same in England. It seems to me, therefore, opportune to consider the arguments for legislation.

The subject naturally divides itself into two branches, public exhibitions and private experiments.

1. I will deal with the latter first, since it is only in private that actual abuses of hypnotic influence could occur. The most important objection to legislation against private experiments is its impotence. Practically, no one can be hypnotized for the first time without their consent, and even afterwards an involuntary submission is exceedingly rare. But given such consent, how is the legal prohibition to be enforced? We are never likely in England to attain to the spy system of Russia under which anyone is liable to be denounced by their own servants to the police; and without such a system nothing can prevent two persons from going into a room by themselves, and hypnotizing, the one the other, as much as they please. The only effect of legislation, then, would be to impose certain precautions of secrecy upon the practice, which would increase indefinitely its liability to abuse. The only people in fact who would be bound by the law would be those who were ruled by a rather strained conscientiousness, and these are not the people that require restriction.

2. But if the practice of hypnotism cannot be prevented in private, where is the good of prohibiting it in public? No advantage could be taken of a subject (e.g., a young girl) in public without exciting at once the indignation and interference of the spectators. Is it, then, pretended that to familiarize the people publicly with a practice which may be abused on other occasions is to render its abuse more probable? The exact contrary is the case. For when the spectators see the helpless, defenceless, and absurd condition to which the professional hypnotist reduces his subjects they will be taught in the most forcible and practical manner the danger of submitting themselves to the operations of any one in whom they have not grounds of absolute confidence. Already I have met with persons who object to be hypnotized on the very natural ground that they "do not want to be made ridiculous."

But this objection would never have occurred to them had they not seen public performances.

If the apostles of grandmotherly legislation are so anxious to distinguish themselves there is plenty of work for them to do without interfering with hypnotism. The indiscriminate sale of revolvers might be stopped, for instance; scarcely a month passes without some one being murdered with a revolver. On the other hand I doubt if there has yet been a single case, in England, of serious abuse of hypnotic influence. Indeed, if we are to legislate against comparative evils it would be more reasonable to prohibit all young persons from dancing after midnight, since it is certain that more injury results to the public health from late hours than is ever likely to be produced by hypnotism.

But I am aware it may be urged that, apart from criminal or malevolent acts, hypnotism is liable to abuse by innocent but ignorant persons meddling with what they imperfectly understand. Most of what I have said above, however, applies to this argument also. You cannot prevent private experiments, and they are not more liable to produce injury than the family medicine chest or the family spirit-case. If grown people of sound mind are to be judged incapable of taking care of themselves, then the only alternative is to keep them under police supervision by night and by day, and make everything they eat and everything they do the subject of legal enactment. But what you cannot upon any reasonable grounds justify is to restrain them here and there from any practice on which, for the moment, you can catch the public ear, because it happens to offend the private taste or private judgment of individuals.—Thomas Barkworth, in *Journal of Society for Psychical Research*.

THE SUNLIGHT LAY ACROSS MY BED.

BY OLIVE SCHREINER.

PART II.—HEAVEN.

Partly I awoke. It was still and dark; the sound of the carriages had died in the street; the woman who laughed was gone; the policeman's tread was heard no more. In the dark it seemed as if a great hand lay upon my heart and crushed it. I tried to breathe, and tossed from side to side; and then again I fell asleep and dreamed.

God took me to the edge of that world. It was dark. I looked down. The gulf, it seemed to me, was faithless; and then I saw two bridges crossing it and sloping upward.

I said to God, "Is there no other way by which men cross it?"

God said, "One; it rises far from here and slopes straight upward; it is seen only by those who climb it?"

I asked God what the bridges' names were.

God said, "What matter for the names?"

I said, "Do they all lead into one Heaven?"

God said, "Some parts are higher and some parts lower; those who reach the higher may always go down to rest in the lower; but the lower may not have strength to climb to the higher; nevertheless the light is all one."

And over the bridge nearest me which was wider than the other, I saw countless footmarks go. I asked God why it had so many.

God said, "It slopes less deeply, and leads to the first Heaven."

And I saw that some of the footmarks were of feet returning. I asked God how it was.

He said, "No man who has once entered Heaven ever leaves it; but some, when they have gone half way, turn back, because they are afraid there is no land beyond."

I said, "Has none ever returned?"

God said, "No; once in Heaven always in Heaven."

He took me over. And we came to one of the great doors—for Heaven has more doors than one—and was open; and the posts rose up so high on either side I could not see the top, there was no cross bar.

And it seemed to me so wide that all Hell might have gone in through it.

I said to God, "Which is the larger, Heaven or Hell?"

God said, "Hell is as wide, but Heaven is higher. All Hell could be engulfed in Heaven but all Heaven could not be engulfed in Hell."

We entered. It was a great still land. The mountains rose on every hand, and there was a pale still light, and I saw it came from the rocks and stones. I asked God how it was.

And God said, "Because everything here gives light."

I looked and wondered, for I had thought Heaven would be different. And after awhile it began to grow bright, as if the day were breaking, and I asked God if the sun were going to rise.

God said, "No; we are coming to where the people are."

And as we went further it grew brighter and brighter till it was burning day; and on the rock were flowers

blossoming, and trees growing; and streams of water ran everywhere, and I heard birds singing; I asked God where they were.

God said, "It is the people calling to each other."

When we came nearer I saw them walking, and shining as they walked. I asked God how it was they wore no clothes.

God said, "Because all their bodies give the light; they dare not cover any part."

And I asked God what they were doing.

God said, "Making the plants grow by shining."

And I saw that some worked in great companies, and some alone, but most worked in twos, sometimes two men and sometimes two women, but generally one man and one woman, and I asked God how it was.

God said, "It makes the most perfect light when one man and woman shine together; many plants need only that for their growing. Nevertheless, there are more kinds of plants in Heaven than one, and they need many kinds of shining."

And I was ashamed because of my clothes when I saw the people walking.

And one from among them came running toward me and when he came nearer it seemed to me that he and I had played together when we were little children, and that we had been born on the same day. And I told God what I felt; and God said, "All men feel so in Heaven when another comes toward them."

And he who ran toward me held my hand and said nothing, and led me through the bright lights. And when we came to a place among the trees he sang aloud and his companion answered, and when it came it was a woman, I think, and he showed me to her. She said, "He must have water;" and the man took some in his hands, and fed me (I had been afraid to drink of the water in Hell), and he said to her, "Gather fruit." And she gave it me to eat. They said, "We shone so long to make it ripe," and they laughed together when they saw me eat.

The man said, "He shall sleep now" (for I had not dared to sleep in Hell), and he laid my head on his companion's knee and spread her hair out over me. I slept, and all the while in my sleep I heard the birds calling across me. And when I awoke it was like early morning, and dew was on everything.

And the woman put my hand in his and said, "Take him and show him our secret place; I will stay here and make the fruit ripen."

And he led me to a place among the rocks. The ground was very hard, and out of it were sprouting tiny plants, and there was a little stream running. He said, "This is a new garden we are making, the others do not know of it. We shine here every day, and the ground has cracked with our shining, and this little stream is coming out. See, the flowers are growing."

And he climbed up on the rocks and picked from above two little flowers with dew on them and held them out to me. And I took one in each hand; my hands shone as I held them. He said, "Do not tell the others of our little garden; it is for them all when it is finished." And he went singing to his companion and I out into the great pathway.

And as I walked in the light I heard a loud sound of much singing. And when I came near I saw one with closed eyes, and the people were standing round; and the light on the closed eyes was brighter than anything I had seen in Heaven. I asked one what it was, and he said, "Our singing bird."

And I asked, "Why do the eyes shine so?"

He said, "They cannot see, and we have kissed them till they shone so. Now he sings to us, the more we kiss the more he sings." They all sang with him.

And when I went a little further I saw a crowd crossing with great laughter. When they came close I saw they carried one without hands or feet. And a light came from the maimed limbs so bright that I could not look at them.

And I said to one, "What is it?"

He answered, "This is our brother who once fell and lost his hands and feet, since then he cannot help himself; but we have touched the ruined stumps so often that now they shine brighter than anything in Heaven. We pass him on that he may shine on things that need much heat. No one is allowed to keep him long;" and they went on laughing.

I said to God, "This is a strange land. I had thought blindness and maimedness were great evils. Here men make them to a rejoicing."

God said, "Didst thou then think that love had need of eyes and hands?"

And I walked down the shining way with palms on either hand. I said to God, "Ever since I was a little child and sat alone and cried, I have dreamed of this land, and now I will not go away again. I will stay here and shine." And I began to take off my clothes; and when I looked down I saw my body gave no light. I said to God, "How is it?"

God said, "Is there no dark blood in thy heart; art thou bitter against none?"

I said, "Yes;" and I thought, "Now is the time when I will tell God what I have been meaning to tell Him all along, some day, how badly my fellowmen have treated me. How they have misunderstood me.

How I have intended to be magnanimous and generous to them, and they—" I began to tell God; and when I looked down all the flowers were withering under my breath. I was silent.

I saw that now and again as they worked the people stooped to pick up something; I asked God what it was.

Then God touched my eyes, and I saw that what they found were small stones; they had been too bright for me to see before; and I noticed that the light of the stones and the light on the people's foreheads were the same. And when one found a stone he passed it on to his fellow, and he to another, and he to another. And at times they gathered in great company about a stone, and raised a great shout so that the sky rang; then they worked on again.

I asked God what they did with the stones at last. Then God touched my eyes again to make them stronger; and I looked, and at my very feet on the earth was a mighty crown. The light streamed out.

God said, "Each stone they find is set here."

It was wrought according to a marvellous pattern; each part was different, yet the pattern ran through all.

I said to God, "How is it each man adds his stone, and though there is no outline that they follow, the design works out?"

God said, "Because in the light his forehead sheds each man sees faintly outlined that full crown."

And I said to God, "How is it that each stone when it is added is joined along its edges to its fellows?"

God said, "The stones are alive: they grow."

I said to God, "What does each man gain by his working?"

God says, "He sees his outline filled in stone."

I said, "But those stones which are last set overlay those which were first; and these will again be covered by those which come later."

God said, "They are covered, but not hid. The first shines through the last; and the light is the light of all."

I said to God, "When will this crown be ended?"

God said, "Look up!"

I looked; and I saw the mountain tower above me, but I could not see its summit.

God said no more.

And I looked at the crown; then a passion seized me. Like the longing of a mother for the child whom death has taken; like the yearning of a friend for the friend whom life has buried; like the hunger of dying eyes for a life that is slipping; like the thirst of a soul for love at its first spring waking, so, but fiercer was the longing in me.

I cried to God, "I, too, will work here; I, too, will set stones in the wonderful pattern; it shall grow beneath my hand. And, if it be that, laboring here for years I should not find one stone, at least I will be with the men that labor on the hill-side. I shall hear their shout of joy when something is found, I shall join in their triumph, I shall shout among them; I shall see it grow." So great was my longing, as I looked at the crown, I thought a faint light fell from my forehead also.

God said, "Do you not hear the singing in the garden?"

I said, "No, I hear nothing, I see only the crown." And I was dumb with joy; I forgot all the flowers of the lower Heaven and the singing there. Then I ran forward. I threw my mantle on the earth, and bent to seize with both my hands one of the mighty tools which lay there. I could not lift it from the earth.

God said, "Take up your mantle, and follow me."

I followed; but I looked back and saw the crown burning, my crown that I had loved.

God led me among the mountains. Higher and higher we mounted, and the road grew steeper. Not a tree or plant was on the bare rocks, and the stillness was unbroken. My breath came hard and quick, and the blood crept within my finger-tips. I said to God, "Is this still Heaven?"

God said, "Yes; it is the highest."

Still we climbed. I said to God, "I cannot breathe so high."

God said, "Because the air is pure."

The blood burst from my finger-tips.

At last we came out upon a solitary mountain top. Not a living being moved there; but away off on a solitary peak I saw a lonely figure standing. Whether it were man or woman I could not tell; its breasts were the breasts of a woman, but its limbs were the mighty limbs of a man. I asked God which it might be.

God said, "In the first Heaven sex reigns; in the higher it is not noticed; but in the highest it does not exist."

And I saw the figure bend over its work.

I said to God, "Is it not terribly alone here?"

God said, "It is never alone."

I said, "What has it back for all its labor? I see nothing."

God said, "It has all things."

I said to God, "How came it there upon that solitary peak?"

God said, "By a bloody stair. Step by step it mounted from the lowest Hell, and day by day Hell grew farther and Heaven no nearer. It hung alone between two worlds. Hour by hour in that great

struggle its limbs grew larger, till there fell from it rag by rag the garments which it started with. Drops fell from its eyes as it strained them, and the moisture from its forehead was blood; each step it climbed was wet with it. Then it came out here."

And I thought of the garden where men sang with their arms around each other; and the mountain-side where they worked in company. And I said to God, "What gains the man who climbs here?"

And God touched my eyes, and I saw stretched out below us Heaven and Hell.

God said, "From that lone height on which he stands all things are open. To him is clear the shining in the garden, he sees the flower leaves open and the streams break out; no shout is raised upon the mountain-side but he may hear it. He sees the crown grow and the light rise. All Hell is open to him. He sees the paths mount upward. To him Hell is the seed ground from which heaven springs. He sees the sap ascending."

And I saw the figure bend over its work, and the light from its face fell on it.

And I said to God, "What is it doing there?"

God answered, "It is making music."

He touched my ears, and I heard it.

And after a long while I said to God, "Where did he learn it?"

God said, "That which he sees becomes light in him; it falls upon his work, and it is music."

I whispered to God, "This is Heaven."

And God asked me why I was crying. And I said, "For joy."

And the face turned from its work and looked on me. Then all about me it grew so bright I could not see things separately. Which was God, or the man, or I, I could not tell; we were all blended. I cried to God, "Where art thou?" but there was no answer, only music and light. And afterward, when it had grown so dark again that I could see things separately, I found that I was standing there wrapped tight in my little old, brown, earthly cloak, and God and the man were a long way off from each other and from me.

I did not dare say I would go up and make music beside the man. I knew I did not reach even to his knee, so large he was. But I thought I should stand there on my little peak and sing an accompaniment to the great music. I tried; my voice piped, and failed. I could not sing that tune. I was silent.

God pointed to me that I should go out of Heaven. I cried to God, "Oh, let me stay here! I will interfere with no one."

God said, "Go."

I said, "If indeed it be, as I know it is, that I am not great enough to sing upon the mountain, nor strong enough to labor on its side, nor bright enough to shine within the garden, then let me at least go down to the great gate; humbly I will kneel there, and as the saved pass in I will see the light and hear their singing."

God said, "It may not be;" and still He pointed.

I cried, "Then let me go down to Hell, and I will grasp the hands of men and women there; and slowly, holding fast by one another, we will work our way upward."

God said, "Whither?"

I said, "To the highest Heaven."

God pointed.

I threw myself upon the earth and wept: I cried, "Earth is so small, so mean! It is not meet a soul should see Heaven and be cast out again!"

God laid His hand on me, and said, "Go back to earth: that which you seek is there."

I woke: it was morning. The silence and darkness of the night were gone. I closed my eyes and turned me toward the wall: I would not look upon the dull gray world.

In the street below men and women streamed past by thousands, I heard the feet beat on the pavement. Men on their way to business; servants on errands; boys hurrying to school; weary professors pacing slowly the old street; prostitutes, men and women, dragging their feet heavily upon the pavement after last night's debauch; artists with quick, impatient footsteps; tradesmen for orders; children to seek for bread. I heard the stream beat by. At the alley's mouth, at the street corner, a broken barrel-organ played; sometimes it quavered, then went on again.

I listened: my heart scarcely moved. I could not bear the long day before me; I tried to sleep again, yet still I heard the feet upon the pavement. Then suddenly I heard them cry loud as they beat, "We are seeking!—we are seeking!—we are seeking!" and the broken barrel-organ at the corner sobbed, "The beautiful!—the beautiful!" My heart which had been dead, cried out with every throb, "Love!—Truth!" We three kept time together. I listened; it was the music I had heard in Heaven that I could not sing.

And fully I woke.

Upon the faded quilt across my bed a long yellow streak of pale London sunlight was lying. It fell in through my narrow attic window.

I laughed. I rose.

I was glad the long day was before me.—*New Review.*

WOMAN'S DEPARTMENT.

INSIGHT.

I see with the spirit's sight
That many a nauseous weed of wrong
Has root in a seed of right.
For evil is good that has gone astray
And sorrow is only blindness,
And the world is always under the sway
Of a changeless law of kindness.

The commonest error a truth can make
Is shouting its sweet voice hoarse,
And sin is only the soul's mistake
In misdirecting its force.
And love, the fairest of all fair things
That ever to men descended,
Grows rank with nettles and poisonous things
Unless it is watched and tended.

There could not be anything better than this
Old world in the way it began,
Although some matters have gone amiss
From the great original plan;
And however dark the skies may appear,
And however souls may blunder,
I tell you it all will work out clear,
For good lies over and under.

—ELLA WHEELER WILCOX.

Miss Alice B. Tweedy in the *Popular Science Monthly*: In America, in "a report given of the family conditions of one hundred and thirty alumne who have had children, the exceptional record of good health among these children, and their low death rate, are strong evidences that the powers of motherhood have not suffered from college work." In addition, the writer's life of testimony may be offered. In the schools which she has attended, the majority of earnest students were in uniformly good health; a minority were delicate before beginning study. The most frequent examples of ill health were found among those who made a pretense of study and eagerly pursued social excitements. Subsequent effect upon the health may be judged when it is found that twelve years after graduation one young woman, ranking at the head of her class, is the mother of six vigorous children; two others, earnest students, have each a family of five, and a number of others have four children. No correspondence has been held with married classmates living at a distance. These mentioned are personally known to be mothers in the fullest sense, and constitute striking contradictions to the claim that education has an injurious effect upon woman. "But," it may be objected, "these are exceptionally healthy women." Undoubtedly, but if the training has any influence at all, it should make them fall slightly below the standard of the preceding generation, whereas, in several instances, they improved upon the record of their mothers, not only in general health, but in the condition and size of their families.

Woman is fast coming to the front in educational attainments. A Harvard annex girl captures the Sargeant prize for a poetical translation of a Horatian ode, sixteen male students going down before her valiant pen. While this triumph does not eclipse the splendid victories of the sex at Cambridge, England, it is sufficiently notable and gives the advocates of co-education another strong argument in support of their claims. Of the 389 colleges in the United States by which literary or scientific degrees are conferred upon male students, 237, says the *Inter Ocean*, admit women to all their honors and privileges. Even conservative Harvard has its "annex," in which women are given equal education, though refused equal honors to those granted to men in the university proper. Besides these there are 207 colleges and seminaries devoted solely to the education of women, employing 2,581 professors, and numbering 25,318 students during the past year. These figures prove that the higher education of women has passed out of the experimental stage in this country. The higher life no longer is a condition open to gentlemen only. Art and literature, science and business are fields now trodden frequently, and hereafter to be trodden far more frequently, by the feet of women. Not every girl will pass from school to college, not every boy does; not every girl who enters college will be more useful to others or more happy in herself than many other girls who do not; but not every boy who develops into a man graduate becomes a potent factor of social or civic life. But those who do graduate, be they male or female, are better fitted for the duties of private and public life than they would have been had they not graduated. The education has done very much for him or her who had very

great qualities to educate, very little for him or her who had very small qualities to educate; but it has done something for each; it has secured the best crop that could be raised upon the quality of soil. This much has been gained in a very few years. The ladies who have graduated from Vassar and Wellesley and Smith, where girls only graduate, or from Oberlin or Berea or Hanover, or any one of the more than two hundred colleges where the youth of both sexes study, carry as high honors in the sacred circle of domestic life as their less learned sisters. Slander and scandal have not assailed the college life of the girl graduate; her presence in colleges where the sexes are educated together often has prevented, and always mitigated, the necessarily rough, and frequently brutal, custom of hazing. The return of the girl from Vassar, Smith, or Wellesley frequently has taught the boy who has returned from Yale or Harvard that it is possible to be a collegian without being a rowdy. The colleges are doing great work for the future wives and mothers of the land, leaving out of consideration the hardly less important fact that they are educating a race of women who will not need to marry "to secure a home," or the very important fact that they are training girls to enter trades and professions with which they will bring those higher morals and gentler modes which are peculiar to women. The refinement of womanhood may refine several "liberal professions" which of late years have given sad evidences of degeneration toward quackery, pettifoggery and pedantry.

The Chicago Hospital for Women and Children passed its twenty-fifth anniversary June 8th, and Dr. Mary Thompson, who founded it, is still at its head. For years only charity patients were received, but the number of these became so great that, in order to help support the institution, private rooms were provided for the care of those who wished the services of the skilled attendants and could afford to pay. The hospital was built and is maintained aside from the income from the private rooms, entirely by free contributions. There are no endowments. About 400 patients were treated at the hospital last year, only one-third of whom paid anything for the treatment. An important part of the work in connection with the hospital is that done by the visiting physicians who attend patients at their homes. In 1889 these physicians made 1,302 visits among 440 patients at their homes. There is a training-school for nurses at the hospital, and nurses are sent out when they can be spared from the hospital. Medicines are prescribed and dispensed free of charge to the poor.

Speaking of the great number of girls in Massachusetts in factories and the way machinery is being perfected, Mr. I. E. Borden of Boston lately said: It is driving men out of the State and filling their places with young girls, and even with children, so far as the law will permit. Nearly all the more valuable machinery invented within the past ten years does its work by taking the place of anywhere from five to one hundred men a machine, and requiring from one to five girls to manage them. As a result such cities as Fall River, New Bedford, Lowell, Lynn and Worcester show a discrepancy between the numbers of the two sexes that is almost appalling. The preponderance of women over men in these centers is not conducive to morality, although it does not produce the vast amount of wrong-doing that nervous writers prate so much about. It does, however, increase poverty, by compelling its members to live upon insignificant wages. For while many of the mill-hands can earn from \$10 a week upward, there is a much larger number who do not average over \$5 a week. The girls get over this to a considerable extent by living together in little groups of four and five. But even then their mode of living is far from satisfactory. The system is so vast in its ramifications that it has almost exhausted the available supplies of young women in Massachusetts, and is drawing from the other New England States, and even from Canada, to meet its need of labors.

A Chicago paper makes the following editorial observation in regard to the appointment of more women on the school board of this city on which there is but one woman now: There are women in this city who have the time, knowledge and patience necessary to make them what not one man out of a hundred can be—real inspectors of schools. These women are paying quite as much attention to the moral and social problems of the day as the men. They will take a keener interest in

the enforcement of the compulsory educational laws. By virtue of the training received in the discharge of home duties they will be better sanitarians. They will see that every school-room is properly lighted, ventilated and heated. They will be curious about the condition of basements, and will see that no heaps of rubbish are poisoning the air. As nearly all the teachers are women, women inspectors will understand them and their ways better. They will not be caught by pretty faces as men sometimes are. The natural tendency of superintendents and teachers, from high to low, is to fall into a routine which they come to consider necessary and sacred. The men inspectors, knowing nothing about the matter, accept what is told them about the sanctity of this routine and will not change it. Women will know better. They will break up the stereotyped ways, and bring life into the methods of instructions.

HAS T. L. HARRIS REFORMED ?

TO THE EDITOR: I notice in two or three paragraphs in relation to Thomas L. Harris, that there seems to be a disposition again to bring him before the public in some form. It is now some forty years since Jas. L. Scott, a Seventh-day Baptist preacher of Brooklyn, turned up in Auburn, N. Y., as a preacher of Spiritualism. He visited a Mrs. Benedict, who lived a mile or two out of the then village, and there obtained, or pretended to obtain, wonderful communications from the apostle Paul. He must move to Auburn and become a great apostle himself. Early in the year 1850, a publication was started called *Disclosures from the Interior and Superior care for Mortals*. It claimed to be controlled by spirits out of the flesh and to have for its object the disclosure of truth from heaven, guiding mankind into open visions of paradise, open communications with spirits redeemed, and proper and progressive understanding of the holy scriptures, and of the merits of Jesus Christ, from whom they originated in inspiration absolute, and of whom they teach as the only Savior of a diseased and bewildered race. It was asserted that the circle of apostles and prophets were its conductors in the interior, holding control over its columns, and permitting no article to find a place therein, unless originated, dictated or admitted by them,—they acting under direction of the "Lord Supreme."

But previous to these absolute and holy words being given, a new helper of the inspiration had appeared and that was no less a person than Rev. Thomas L. Harris. He had become well known among Spiritualists and many others as the producer of two of the most beautiful poems in the English language, and so evidently under spiritual influence as not to be easily disputed. So it is but fair to give him his share in the producing and obtaining the above and much more which I might quote from the same source. The matter was written by the hands of Mr. Harris and Mr. Scott. Of this they then made no secret, but Mrs. Benedict was claimed, all the time, to be the medium, through whom it was made known that these two reverends were impressionable mediums, and that gave their writings the requisite authority. After the establishment of the paper, Harris returned to New York and began preaching and proselyting for the apostolic movement. He also kept up his apostolic contributions to the paper under the heading of "John the Divine," "Daniel the Prophet," and his poetry (which was generally good) from "Coleridge," "Shelly," "Wadsworth," and others. During the year 1850 the congregation of Mr. Scott became quite numerous.

Then came an announcement that was made in July of that year in which Scott proclaimed a vision which he had had during the night that resulted in the moving of the faithful to Mountain Cove, Fayette county, Virginia. I might state here that Mr. Scott visited A. Leah Underhill at the time he was in New York, urging her to join the movement, placing in exceedingly bright colors the glory that would be shown to her if she would only become the medium of the enterprise. The result of the interview was that Mr. Scott got one of the severest lectures he ever received, for the medium he then tried to obtain was made of sterner stuff than he had found in the weak Mrs. Benedict.

On the arrival of the pilgrims at their destination the scene soon changed. Mrs. Benedict was no longer the chosen medium. Harris and Scott had everything communicated directly to them. The following is one of Scott's inspired speeches. "Know, O man, God proposeth to redeem, and proceedeth to the ultimate; nor hath error

power to overcome. . . . Know that since God hath chosen an external agent, Jas. L. Scott, etc., etc.

In September, 1852, a document was promulgated claiming to come from the world of spirits, through Scott and Thos. L. Harris sanctioning all their claims to the lands, tenements, etc., of the association that had been bought by the joint means of the "Apostolic Circle," and they took the title in the name of the two "Chosen of the Lord." This document was in the handwriting of Mr. Harris. In 1855 when Harris found that I was about to publish a book, ("Modern Spiritualism, its Facts and Foundations"), he prevailed upon Brother Brittan to come to Philadelphia to get me to suppress the Mountain Cove history. I told him that I was not publishing a defence of Spiritualism, but the truth, as far as I was able, in regard to it. He asked me to see the document I had spoken of. When I handed it to him he exclaimed: "Why, this is in Brother Harris' own handwriting." I said I knew that or should not have believed it. "Well," said he "Brother Harris ought to be shut up in a glass case." He said nothing further about my suppressing my history of Mountain Cove. It would have made no difference if he had. I regard it as one of the greatest frauds on its victims that has ever been known in the history of Spiritualism. If T. L. Harris has possession of land in California it may go to the state when he is through with it, for it is exceedingly doubtful whether it will be in any other hands than his.

E. W. CAPRON.

A LETTER FROM LONDON.

TO THE EDITOR: If I have been seemingly unmindful of my promise to write you of our journeyings, it has not been so in fact, for distance and strange scenes have not tended to weaken our memory of loved and substantial friends, nor of the duty imposed to chronicle and transmit anything of interest along the lines of life's labors where we are traveling. This is my first opportunity to redeem my promise. We left New York on the 31st of May, rich in the prayers, good wishes and tokens of many friends, who kindly came to see us off. Once outside Sandy Hook, on so grandly equipped a steamer as the *Orion*, of Rome, we naturally looked around for familiar faces, and were not unsuccessful. We were soon making new and reviving old acquaintances. We found that our Captain, Hugh Younge, had given us very desirable table seats, and among our table companions we found the president of a flourishing New York City bank, and one of its directors who imports Chicago dressed beef. It is at such times that people go through the storehouses of memory hunting for mutual friends, and in this, we were unusually fortunate. Then it is that the absent acquaintance is discussed; but prudently of course, until we know his actual relations with our new found friends. Now it so happened in this instance, that our newly made acquaintances were well acquainted with and were warm friends of our mutual and valued friend, Benjamin W. O., of Brooklyn, and were high in praise of his excellent qualities as a man of business and a citizen. "But," said the banker, "he has some peculiarities, yet for all that he is an excellent man." Well, that the nature of these peculiarities which affected the mind of our banker dawned upon me goes without saying, and here was my coveted opportunity to even up an old obligation standing to the credit of friend O., who had once upon a time silenced a lawyer, who asked, when leaving my house after a business call, if he (Mr. O.) did not "think it very strange that Judge Dailey should get off" on the subject of Spiritualism? "No," was the prompt reply, "I do not think him 'off' at all, I have been a Spiritualist a great many years." "Oh!" said the astonished lawyer, "I have never investigated it." So here was my chance to pay off this old debt, but my friend, the banker, had stopped short, and I did not wish to provoke a discussion until he said more; and, too, just at that moment my wife, who sometimes regulates me like a governor on a steam boiler, told me by a nudge, to be silent. As you, Mr. Editor, have observed the effect of her discipline, you will comprehend how easily I was suppressed; but the opportunity came when, later on, our friend expressed his surprise that so good a man as Brother O. should "get off on the subject of Spiritualism;" and I was able to say that "I did not feel at liberty to question the views of Mr. O., who had investigated for himself, especially as those with similar views could be numbered by millions, and among them clergymen, statesmen, philosophers, and some of the ablest thinkers in

the land." But our friend had not investigated, and never wished to discuss the matter further. The voyage across was not uneventful. As we had several clergymen on board and a few priests, the spiritual wants of the passengers could easily be attended to. The services held in the saloon Sunday, June 1st, were not numerously attended. We found here, as everywhere, persons whose religious convictions are like our own and were surprised to find among those whose acquaintance we made in the few days covering our passage, several who claimed that without investigation, without having ever attended a séance or meeting of Spiritualists, they had received evidence conclusive to their own minds of the attendance of friends from the spiritual realm under whose care they knew themselves to be. "Why," said a young lady to me, "do you know that I have no fear of death, none for the future? My own sense tells me that I shall suffer for my own sins, and that no one can atone for my mistakes and misdeeds but myself. You ask me how I come to this conclusion, and I cannot tell you. All I can say is that it has come to me so conclusively and so persistently has it forced itself upon me, that I cannot be shaken by doubt or fears. You ask me how I know my mother is around me; well, one time I was in great trouble, and I did not know what to do; my way was beset with difficulties I could not seemingly overcome and in my despair I sat down alone and prayed to my mother to come to me, and, well I can tell you no more. She came and manifested herself so convincingly that I know it was my mother's spirit. Since then I have always felt her presence in my hours of trouble and she has always led me aright. Why, to tell you the truth, I am going over to Europe under the guidance of my mother, and if I fall in my undertaking I shall know it is for the best." Surely such faith as this, such confidence in a sainted mother's guidance merits the transmission of the conversation to THE JOURNAL.

There is no place where the power of the elements, and the grandeur of the efforts of man to contend with them is so well displayed as upon a great steamer crossing the ocean, but to cross the Atlantic is so common that I can say but little to interest. We had, however, an experience unusual I am happy to say to most European voyagers; and one, now that it is past, we shall all remember; some more vividly than others. We had wrapped ourselves in heavy shawls and inspected the great floating islands of ice, some of which, like phantom cathedrals in ghostly grandeur, white as snow, stood up against the leaden sky and floated down from northern seas. We had witnessed the very unusual exhibition of hundreds of whales sporting and spouting around these icebergs, and were congratulating ourselves that we were near our journey's end, when as you know, Sunday morning about five o'clock, June 8, the "City of Rome" struck upon a real rock, off the coast of Ireland—the land of Shamrocks. Premonitions of danger had come to not a few of the passengers, including both Mrs. Dailey and myself. I had scarcely uttered the words expressing my apprehensions of danger, when we experienced the sensation peculiar to such an accident. Mrs. Dailey was ill when we left home, had been confined to her stateroom for four days with a severe cold and sea-sickness; had eaten little, and now to hastily dress, and prepare for any emergency the occasion might present, required all the strength she could command. Happily a great disaster was averted, but contrary to our intentions we were forced to land at Queenstown or lose our luggage which, by mistake had been put on the lighter with that of Mrs. Dailey's maid, who had taken this occasion to return home and visit her parents. After three days, we started from Queenstown for Dublin, stopping on our way at Kildare and one night at Athy, an old Irish city, which we wished to visit to learn all we could of Ireland as she is. It may be interesting to some of your readers to know that Ireland presents a much better field for research into human antiquities than England or Scotland; at least in some respects this is so. As Spiritualists, we are interested in every lesson to be learned from every monument or structure erected by human hands, which tends to show the religious thought of man. The coming religion is the one that shall lift burdens from, not impose them upon the souls or bodies of men. Wherever we went in Ireland we beheld the ruins of costly edifices consecrated to the Catholic faith. Once substantially built they were now in fragments, and told a mournful story as we contemplated their history in the light of to-day.

In the churchyard at Kildare our guide stepped rudely upon the broken form of the stone statue of some ancient priest, whose robes indicated that he was of high rank in his day. Beside this was the fallen statue of one Fitzgerald, who is said to have been in his time one of Ireland's greatest warriors. His legs are broken across, and as he bore the emblems of the church upon him, I presume he distinguished his zeal in a peculiar Christian way so common in the past and not yet entirely outgrown. Beside this old church, is one of the best preserved round towers in Ireland. These towers are scattered all over the country, and are conceded to be of greater antiquity than any other structures there to be found. There is no written history of the age in which they were built, and the object of their construction has been much in dispute; some writers claiming they were towers of observation to spy out the approach of enemies, while others have as strenuously insisted they were used by the fire worshippers before the conversion of the people by Saint Patrick. I climbed to the top, 108 feet, by an inside stairway, disturbing the jackdaws who have made it a roosting place. There are but few windows, and those small and of triangular shape, to look from, and as the stone is of hard blue slate, and as the proportions are as symmetrical as those of a sperm candle, there is no reason why these towers may not stand for thousands of years, unless destroyed by vandals. For the most part between Queenstown and Dublin the country is rich, and very sparsely settled. Very little of the land is under cultivation and is mainly used for grazing purposes. The few houses seen along the route, outside the villages, are merely low stone huts and are in strange contrast with the heavy and commanding walls of large dwellings or castles to be admired even in their ruins. Here and there new cathedrals and churches are being erected, and fat, sleek, priests are plentiful, and alone seem to thrive in the desolation that has fallen on this once populous island. No one should assign to Romanism all the misfortunes of Ireland, but that it has contributed largely to her ruin no impartial mind can doubt. Any religion which places the church above the state, which is able to make its followers believe in the infallibility of its head, is dangerous and has always been a blight not only upon man but to the earth where it is tolerated. It will assert itself in America, and the child is born who will see the trial of the issue for supremacy between church and state in our own land. There is nothing more fatal to the spread of Catholicism than Spiritualism, and the time will come when its potency in this direction will be appreciated and acknowledged. Yours Fraternally,

A. H. DAILEY.

LONDON, June 20.

THE NEW YORK PSYCHICAL SOCIETY.

TO THE EDITOR: The New York Psychical Society composed of many prominent liberalists and Spiritualists, after two years' effective service, closed its meetings for the summer, at 510 Sixth Avenue, on Wednesday evening, June 25th.

The opening address of its president, Mr. J. F. Snipes, (who had just returned from a trip to the mountains), was replete with practical philosophy and humor, which proved contagious with an audience that completely filled the hall.

After singing from the "Spiritual Sonnets," Mrs. Maude Lord Drake, related some interesting experiences, including an account of how her good parents, when she was but nine years old, had tried to convert her at a Methodist altar, but the chair before which she knelt persisted in dancing away from them, to the great surprise of the people. They then tried a stool (on which a pail of water was usually placed for the children), and told her to kneel on that, but it deliberately walked away of itself from the mourners' bench. Then they said—"It is the Devil," and scolded and threatened her, but a kindly brother remarked: "Don't whip her; there is something in this." A circle was suggested and arranged, and she had full form materializations for the first time at that tender age. The minister recognized his own son, and a lady, prominent for saying prayers, saw her husband, who declared he had been killed in battle that very day. Returning to her home in Hamilton, near Carthage, Ill., she received a telegram confirming his death on the day and in the manner as stated by himself. Mrs. Drake afterward proceeded to demonstrate the truth of her preaching by describing spirit-friends and relatives to skeptics in the hall, giving names and private mes-

sages, to their evident satisfaction. She still resides at the Chelsea, on Twenty-third Street.

Mrs. Henderson spoke very acceptably, and predicted a new era in Spiritualism, which she hoped all the older worker's would live to enjoy.

Mr. Ostrander, of the U. S. custom house, questioned whether it is desirable for Spiritualism to progress too rapidly. Well-considered ideas and well-digested principles must be permanently planted in the minds of the people, and what is most needed is a better understanding of the manifestations through clairvoyance, clairaudience and psychometry. All these gifts are startling the world from its long sleep of ignorance and superstition, and if we are to show a better religion than the past has afforded, we must be thorough and sure before we go ahead.

Banker Bunce gave an amusing account of his early attempts at courting under difficulties. On the most promising occasion a maiden-aunt of the lady persisted in remaining in the room, to prevent declaration. Query: Why was that maiden aunt like Spiritualism? Because she had come to stay.

Mr. Jones offered a few remarks, and Mr. Deming presented his report for the quarter, showing a handsome balance in the treasury for future expenses of rent, speakers and mediums. Prof. Andrews, of Yonkers, presided at the organ, with accustomed skill. The audience next proceeded to demolish many gallons of excellent cream and cake, which they sandwiched with general jollity until a late hour.

Due notice will be given in the papers and halls as to date of resumption in the fall. SECRETARY.

RATIONAL RELIGION VS. CHILDISH SUPERSTITION.

TO THE EDITOR: In some of the churches here this was Flower-Sunday. In the Methodist church the preacher gave a talk to the children of the Sunday-school, in the course of which he dwelt upon the Christian's obligation of literally believing and accepting the Bible, and every single statement contained therein, as the word of God, which must not be questioned, and warning his hearers, young and old, against all who dare to deny or doubt the literal truth or divine authority of any part or text of the book, as bad men. He illustrated his meaning by a reference to the story of Jonah and the whale, saying that if the Bible had it that Jonah swallowed the whale, he would feel bound to believe it just as much as he believed the account as it stands.

Is it not an amazing sight, at this age of the world, to see a full-grown man, who writes "Ph. D." after his name, stand up as a defender and upholder of mediæval superstition and bigotry? A man engaged to minister to the spiritual needs of the people, forging fetters for binding young and old to blind, unreasoning beliefs, and planting in the minds of the young the seeds of sectarian pride, arrogance and prejudice. Religious education, forsooth! You try to impose religion upon the young in the form of arbitrary rules, which rest on no foundation but your own word and will, instead of awakening the conscience, training the powers of observation and judgment, assisting the moral discernment, that the young may see and approve for themselves what is everlastingly right and good. You had better to teach a religion which will not be overthrown by the first rudiments of natural science.

Towards the end of the fourth century, Saint Augustine wrote: "The more absurd and contradictory to reason the Bible is, the more I believe it." And now near the close of the nineteenth century, there are men in the pulpit who have not advanced beyond such notions.

GEORGE LIEBERKNECHT.

GENESEO, Ill.

CALIGRAPHY AND CHARACTER.

Character may no doubt be read from handwriting, which often represents a curious reflection of the mind of the writer; but to most rules the exceptions are as numerous as the examples, so that it is not always easy to tell which is which, says the *London Standard*. In calligraphy, certainly, if we take the verdict of history, it is curiously difficult to establish any definite rule of characterization. Nobody, for instance, could have read Napoleon's character from his small, crabbed penmanship, and the duke of Wellington successfully concealed the strength of his mind so far as his ordinary handwriting goes. Sometimes, per-

haps, when the veteran was more than usually incensed by the inopportunities of some one of his multitudinous correspondents, there is a reflection of his rare powers of decision in the blunt and brusque reply, but commonly his handwriting revealed nothing. There are, on the other hand, many well-known superscriptions which carry their story. Who, for instance, could doubt the mental vigor of "Good Queen Bess," with that wonderful autograph of hers as a guide? Not all the crabbedness of the court hand, which seems to have been the fashion of the time, serves to disguise the strength of character which guided the pen. There is, it is true, a similarity between the autograph of Queen Elizabeth and of her young brother, which is not borne out by the estimate of history, but the studious tastes of the boy king may have had an effect which is shown in his handwriting, and his untimely death prevented his character from being fully formed. But Elizabeth's handwriting, especially in the earlier examples, contrasts very forcibly with that of Queen Mary, and seems to show that there was nothing in common between the character of the two sisters. Mary's crabbed and stunted hand is heavy rather than firm, and has nothing of the fine vigor and freedom of the daughter of Anne Boleyn. It may be a fancy, but as one deciphers it one seems to see the unhappy queen brooding over her mother's wrongs and eating her heart out with chronic egotism and discontent. Another set of royal signs manual is singularly perplexing—that of the Bourbon kings. The last attribute of which one could suspect any of a Louis is firmness, yet the calligraphy of one and all of them is singularly bold and is characterized by a strong family likeness. The sign manual of Louis XII. is perhaps the most pleasing of all, but it is difficult to reconcile the signature of Louis XIII. with the commonly accepted estimate of his character. One seems to detect signs of weakness and vacillation in the cursive characters of Louis XIV., which reappear again in the hand of the ill-fated, if well-intentioned, King Louis XVI. But the Bourbons have been sadly maligned if we could trust their calligraphy to guide us to their characters.

Nobody contrasting the signatures of Charles I. and Oliver Cromwell could doubt which of the two men had the stronger will. Charles II. wrote a much more pleasing hand when prince of Wales than after his accession to the throne, but it is certainly true that handwriting undergoes many transformations and reflects in many unexpected ways the changes of mood of the writer. Nobody need hesitate to recognize the temper in which a letter is written, and nothing is more absurd than the incoherent haste with which any one in a passion expresses himself. Nothing, too, is more pathetic than the trembling characters formed by old age or ill health. There is a signature of the first earl of Shaftesbury, the author of the "Characteristics," in the British museum, which is eloquent of the infirmities from which he was suffering. It is a far cry from William III. to George Washington, but one seems to have a parallel in the calligraphy of the two famous captains, which is perhaps also to be drawn between their characters as men of action.

Men of letters are notoriously the worst writers of their time, and we look, perhaps in vain, for indications of character in the hurried scrawls which do duty for their autographs. There are, of course, here again, exceptions numerous enough to rank as examples of the converse rule. Addison, for instance, wrote a beautifully clear, if somewhat correct hand. Dean Swift wrote a legible, but stiff hand, nearly upright, a sufficient indication of his independence of character. Richard B. Sheridan wrote an execrable hand, while poor Shenstone might have been a writing master to judge by his educated if characteristic superscription. Dr. Johnson, again, wrote a very crabbed hand, but no fault could be found with it on the score of illegibility, for nearly every letter was well-formed, and one can believe that he had the horror of "corrections" before his mind. Voltaire wrote a small but legible hand, which seems to indicate that he must have been distinguished by method and precision of character. There was certainly no indication of genius in the handwriting of Edmund Burke, which is rather effeminate looking; but nobody could doubt the individuality of Francis Bacon. Congreve wrote a clear, if somewhat school-boyish hand, and Thomas Campbell, too, was a fine and free writer. There is a curious family likeness between the handwriting of Wordsworth, Southey and Coleridge, which tempts one to think that they copied one another; but if so they certainly did not succeed in produ-

ing a very remarkable hand. Lord Byron was a much more untidy writer, and if we compare his handwriting with Southey's we can see at a glance what a gulf divided the two poets. Robert Burns had an autograph worthy of royalty. Dryden wrote a scholarly hand; but one can detect, one fancies, a lack of decision in his tremulous curve and thin down-strokes. The Italian school must have been in fashion when Maria Edgeworth was taught to write, for her hand represents a primness personified not unworthy of her tales. In the same way, too, few people would, we imagine, have been led far astray by the handwriting of Oliver Goldsmith, which, with all its beauties, is wholly lacking in decision and seems to curiously reflect his refined but wayward temperament. But it would be interesting to know what these modern soothsayers would make of some historical handwritings. It would be safe to predict that they would make a rare hash of such characters as Wellington or Napoleon.

CAMP-MEETING NOTES.

The Twelfth Annual Camp-Meeting of the First Association of Philadelphia has already begun and will continue until Sept. 12th. Lectures will be given each Sunday. During the week amusements sufficient to make time pass agreeably have been provided for. Circles are to be held three times a week, at which Mrs. M. Brown, Mrs. Faust, Mrs. E. Cutler and other mediums will be present during the camp. Among the lecturers are Hon. Sidney Dean, Mrs. Lillie and Mrs. H. S. Lake. The camp is at Parkland, on the Bound Brook division of the Reading Railroad twenty-two miles from Philadelphia. Capt. F. J. Keffer, 613 Spring Garden Street, Philadelphia, will no doubt furnish circulars of information to those desiring further particulars.

Mrs. R. A. Sheffer, South Haven, Mich.: The meeting at Lake Cora was called to order by the president, L. S. Burdick. After music by Harris sisters, Mrs. R. S. Lillie, one of Michigan's favorite speakers, took the rostrum. Every face in that large audience was bright with anticipation, and we were not disappointed, for fully an hour and a half she spoke to us on the needs of Spiritualism. Many that are not of our faith said it was the grandest lecture they had ever heard. In the absence of Mrs. Woodruff, Dr. C. A. Andrus, of Grand Rapids, was called upon and gave us an improvised poem which was well received. Dr. Andrus gave a short discourse in the afternoon, followed by Mrs. Lillie. Subjects were taken from the audience and handled in a masterly manner. Camp meeting will be held at South Haven from August 8th to 18th 1890, and we will use our best efforts to make it a profitable and pleasant meeting.

Rosa L. Harges, Reed City, Mich., writes: Please allow me to report through your valuable paper, concerning a society that we have organized here, to be known as the First Spiritual Society of Reed City. After a strong effort, we succeeded in organizing with twelve members. They are earnest workers, and we hope to be able to add to our list at our next meeting. The following officers were elected. President, Mrs. A. P. Rosenberg; Vice-President, Mrs. Emma Baldwin; Secretary, Rosa L. Harges; Treasurer, Emma O. Rosenberg. Dr. S. A. Thomas and his estimable wife of Angola, Ind., have been stopping with us the past two weeks; while here the doctor delivered a course of lectures, and also assisted us in organizing. He is a fine inspirational speaker, and gets right down to facts, proving his assertions by the Bible. He gained many friends while here, and all join in wishing him success in his good work.

J. Pennell Stephens, Lancaster, Kan., writes: I have been a subscriber for your paper for the last three years, have found much in it that has strengthened and comforted me in the sorrows that the transition of dear friends has brought to me. I am not yet so fully lifted out of self that I can rejoice wholly for their gain and not mourn my earthly loss. I am highly gratified that you take so firm a stand against trickery and fraud, and hope you may long be spared to prosecute your noble work, and that sometime in the near future, Spiritualists will unite that they may have more strength and power to promulgate the truth of spirit existence and demonstrate that there is no death, only change. While I was well enough pleased with THE JOURNAL in the old dress—I look more to the contents than form—I readily acknowledge the beauty and convenience of the

new form, and wish I could send you a list of new subscribers, but orthodoxy is too strong here.

Mr. Jonathan Watson, a cousin by marriage of Mrs. Elizabeth Lowe Watson, passed to Spirit-life on July 3d. He had reached nearly ninety years and had been a member of Mrs. Watson's family for a long time. The funeral took place on the 5th, Mrs. Watson officiating. We recall with pleasure our acquaintance with this good man during our visit in Mrs. Watson's delightful home in 1886. Sunny Brae is a most appropriate name for that charming home and "Uncle Jont," as the venerable man was lovingly called by the household, did his share, too, in making it a peaceful, happy spot. What a warm welcome the good man must have received beyond the veil from those who have passed upward from that sweet place of departure since our visit with them only four years ago.

The *New York Nation* was just a quarter of a century old on June 26. During all this time it has been under one management. It was a pioneer journal in independent weekly review of politics and literature, and it has won the position it now holds in journalism by real merit. It has had for contributors to its columns during the twenty-five years of its existence, a very large number of the leading names in literature, science, art, philosophy and law, both of Europe and this country. A bound volume of the *Nation* presents a remarkably complete and accurate record of the world's current history, with intelligent, independent and impartial comment on questions of interest to men and women who think.

J. Clegg Wright lectures the first three Sundays of July at Vineland, N. J. He spoke there last month to fine audiences.

The *Better Way* celebrated the beginning of its seventh volume last week by donning a new dress and using a better quality of paper. THE JOURNAL congratulates *The Better Way*.

"The Pathway of the Spirit," by Dr. J. H. Dewey, lately reviewed in THE JOURNAL, retails at \$1.25 instead of \$1.50 as erroneously stated. In paper covers it may be had for seventy-five cents.

Dr. J. K. Bailey writes that he lectured at Joliet, Ill., June 1st; Chatsworth, Ill., 7th and 8th; Friendship, N. Y., 22d; Bolivar, N. Y., 24th and 25th. He arrived at his home, June 28th, where he may be addressed: Box 123, Scranton, Penn., for engagements, etc.

The commencement exercises of the "Illinois Training School for Nurses" took place on the 29th ult. when a class of 29 graduated. The new class is now being formed for the fall term. Those desiring admission to the school should apply at once, as only a limited number can be accepted. Applications should be addressed to the superintendent, Miss Field, 304 Honore St., Chicago.

Miss Arline, daughter of Mrs. Ada Foye, writing from Denver to renew her mother's subscription says: We are all much pleased with THE JOURNAL's new dress and wish you all possible success. Mother begins the seventh month of her work here under the auspices of the "College of Spiritual Philosophy" next Sunday, and the large audiences show the interest in the cause here.

In the June number of the *Business Woman's Journal*, a special department in the interest of women journalists, is opened, which will be under the editorial charge of Mrs. Estelle M. H. Merrill (Jean Kincaid, of the Boston *Globe*). It is believed that this department, if properly supported, may have a powerful influence in raising the status of newspaper women and winning for them the recognition which they deserve.

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"THE CHICAGO TIMES" MUSICAL SUPPLY COMPANY commenced on May 1 to issue two musical libraries—one instrumental and the other vocal. They will be issued each month and each will contain 16 pages of the latest and most popular music. The May vocal number contains "In Old Madrid," "Ballyhoo," "Love's Golden Dream," and "Little Annie Rooney." The music is printed from the finest plates, on the best of paper, and the songs in May number would be sold regularly at music stores for \$1.50. We will furnish

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The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rising from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS.

I. The Essential Elements of a Liberal Education. II.—Moral Education. III.—Evolution of Genius. IV.—Ethical Culture. V.—Ethical Principles and Training. VI.—Relation of Ethical to Religious Education. VII.—Relation of Ethical to Intellectual Education. VIII.—Relation of Ethical to Practical Education. IX.—Sphere and Education of Woman. X.—Moral Education and Peace. XI.—The Educational Crisis. XII.—Ventilation and Health. The Pantological University. The Management of Children—by Mrs. Elizabeth Thompson.

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BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Russia: Its People and Its Literature. By Emilia Pardo Bazan. Translated from the Spanish by Fanny Hale Gardiner. Chicago: A. C. McClurg & Co. 1890. pp. 293. This volume is by a Spanish woman of rare literary attainments and of reputation as an author. This work on Russian literature was published in 1887. Before its publication selections from it were read, by special request, before the Ateneo de Madrid, an honor never before extended to a woman. The idea of writing about Russia, its literature and social conditions, occurred to this Spanish lady during a sojourn in Paris where she was struck, she says, with the popularity and success achieved by the Russian authors, and especially the novelists. She writes under the disadvantage of unacquaintance with the Russian language, but she has largely made up for this deficiency by familiarizing herself with Russian works in all the languages which she reads by associating with Russian writers. The work is a careful, critical, synthetic study of the Russian people and literature. The country, the race, the history, the autocracy, the agrarian communes the serfs, nihilism, woman and the family, Herzen and the nihilist novel, the beginnings of Russian romanticism and realism,—these are all described and discussed in a manner that is both fascinating and instructive. A large amount of space is devoted to realistic Russian novels which are declared to be a clear mirror, a faithful expression of society, reflecting the dreams, views and changes of that country. It is revolutionary because the spirit of the Russian intelligence and of the Russian educated people is revolutionary.

The Senora de Bazan defends the Russian novel thus: "The Russian novel proves that all the precepts of the art of naturalism may be realized and fulfilled without committing any of those sins of which it is accused by those who know it through the medium of half a dozen French novels. . . . In Russia where the readers do not ask the novelists for intricate plot or colored sketches, the novel is chaste, not mean in the English sense of being an air of affectation, and frowns and false modesty; I mean chaste without effort, like an ancient marble statue. In 'Anna Karenina,' Tolstoi depicts an illicit passion, extravagant, vehement, full of youthful ardor; yet there is not a page of 'Anna Karenina' which cannot be read aloud without a blush." Even in Turgenieff, regarded as the most sensual of the Russian novelists, "there is so much art in the disposition and harmony of detail and description that the definitive impression, while less severe than in the case of the two others mentioned [Tolstoi and Dostoevsky] is equally noble and lofty. The Russian novelists are praised by this writer also because they recognize "the psychical life and the spiritual, moral and religious needs of mankind. And I would make a distinction between the moral spirit of the English novel and the Russian. The English judge of human actions according to preconceived notions derived from a general standard accepted by society and officially imposed by custom and the Protestant religion. The Russian moralist feels deeper and thinks higher; morality is not for him a system of narrow and unalterable rules, but the aspiration of a creature advancing toward a higher plane, and learning his lessons in the hard school of truth and the great theatre of art."

In regard to the revolutionary movement in Russia the work is more valuable for the facts it gives and the conditions it describes, than for any judgments or opinions as to its doctrines, its methods and the probable outcome, in regard to which the author is in an uncertain, vacillating state of mind.

Theodore Parker. A lecture by Samuel Johnson, edited by John H. Clifford and Horace Traubel. Chicago: Charles H. Kerr & Co., 175 Dearborn street. 1890. pp. 78. Samuel Johnson was a scholar of broad views and sympathetic spirit well qualified to understand the character and to appreciate the work and influence of Theodore Parker. It is gratifying to see the Unitarians of to-day circulating Parker's writing and diffusing information respecting his services as a moral teacher and a religious reformer. Mr. Johnson's statement of the intellectual and moral characteristics of this strong man, who uttered his convictions when it required rare moral courage to do so, is well worth reading. Theodore Parker will never rank as a great philosophic thinker, and his works are not likely to be much read

in the future, but he made his influence powerfully felt while he lived, and it is still strong through those who heard his sermons or read his writings during the period of his great and noble service to humanity.

Mother's Help and Child's Friend. By Carica Le Favre. Chicago: Published by the author. pp. 189. Cloth, price, \$1.00. In this volume questions of vital importance to mothers and to all intrusted with the care and education of children are discussed in a plain and sensible manner. The author thinks many children who are naturally good are made vicious by the early training which they receive. She pleads for kindness and adduces facts and arguments proving its efficacy. She does not write in a sentimental or goody-goody manner, but practically, with facts and arguments, and with a high moral purpose. The book contains information in regard to many important problems which continually present themselves to mothers and to all who have charge of children.

Proceedings of the Society for Psychical Research, for June (pp 427) contain papers of much interest by F. Podmore, F. W. H. Myers, G. Le M. Taylor and others, for extracts from which THE JOURNAL hopes to be able to make room soon.

The Eclectic is one of the most readable of all the magazines. The July number contains, among other papers, "Physiology and Fasting" by Dr. Robson Rose, "English and Americans," by Morton Fullerton, "Insect Curiosities," by Mrs. Florence Miller, "The Great Equatorial Heart of Africa" by Paul du Chaila. E. R. Pelton, 25 Bond street, New York, publisher.

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PASSED TO SPIRIT-LIFE.

Mrs. Mary Ellen Barnes, daughter of Amsey and Elizabeth Mulock, was born in Orange County, New York, December 15th, 1837, and departed this life at her home in Bremer County, Iowa, June 11th, 1890, aged 52 years, 5 months, and 26 days. She was married in McHenry County, Ill., to Mr. Eli Barnes, July 22d, 1858. She leaves her husband and two sons, Rexford, and Oscar, to mourn the loss of a loving wife, and a kind and indulgent mother. She was a firm believer in the spiritual faith and lived a life well spent in deeds of charity and kindness. She had taken THE JOURNAL many years. She was active in the woman suffrage movement and in the cause of temperance. All who formed her acquaintance can testify that she held malice toward none, was hospitable to a marked degree and died loved and respected by her neighbors. Death to her was never a terror, and when she knew she must die, she spoke calmly of the event, as merely passing over to the great world of spirits whose inhabitants had long been her friends. The funeral address was delivered by Mrs. Nelce, of Shell Rock, and a large concourse of friends, occupying thirty-five carriages, followed the remains to the place of burial. The profusion of flowers with which the casket and the grave were strewn attested the affection in which she was held.

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Loss of appetite and nausea; the bowels are costive, but sometimes alternate with looseness or diarrhoea; pain in the head, accompanied with a dull, heavy sensation in the back part; pain in the right side and under shoulder blade; fullness after eating, with a disinclination to exertion of body or mind; irritability of temper, low spirits; loss of memory, with a feeling of having neglected some duty; general weariness and debility. If these warnings are unheeded, serious diseases will soon be developed. No better remedy can be used than TOTT'S PILLS. A single dose produces such a change of feeling as often to astonish the sufferer.

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Emma J. Nickerson in Chicago.

Miss Emma J. Nickerson, of Boston, Mass., the eloquent trance and inspirational speaker will lecture and give public readings and tests at Banner Hall, No. 33 South La Salle Street, corner of Monroe Street, on Sunday, July 6, at 8 p. m. sharp. Subject: Spiritualism, past, present and future. All are invited. This will be the only opportunity to hear Miss Nickerson here for the present.

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Good hotel and camping accommodations. The Platform will be occupied by the best talent obtainable and well developed and reputable mediums will be present.

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IMPORTED EDITION.

Lights and Shadows
OF
SPIRITUALISM.

BY D. D. HOME.

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CHAPTER VII. TRICKERY AND ITS EXPOSURE. Dark seances. A letter from Sergeant Cox. The concealment of "spirit-drapery." Rope tying and handcuffs. Narrative of exposed imposture. Various modes of fraud.
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APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

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LULLABY.

BY JULIA GREG BURNETT.

The long summer day with its labor is o'er,
And twilight advances from woodland and shore;
The Day-King reposes—his banners are furled,
And his rainbow of light circles half of the world.
The stars one by one are awaking from sleep,
Like angels of light their watchcare to keep;
And the soft silver moon, bright Queen of the night,
In her glory appears with smiles of delight.

The buds and the blossoms have gone to their rest;
The love-birds are twittering low in their nest;
All nature seems wooing with gentle caress
The beauty and love of the world with a kiss.
Sweet music is heard in the distance away,
Like Æolian harps when summer winds play;
Now near, and now far, it floats over the sea,
With a lullaby soft for my darling and me.

More precious than jewels and riches untold,
Is the dear little form which I tenderly hold;
And bright are the ringlets that fall on my arm,
While the dreamer is safe from evil and harm.
The ear with the delicate sea-shell would vie,
While closed are the lids o'er the laughing blue eye;

And pearls I can see are beginning to peep
As twin cherries part—for she smiles in her sleep.

Oh! hush-a-by little one—sleep then to-night,
The birds and the blossoms attend in dreams bright,
The sweetest of music falls soft on your ear,
While fairies are dancing on lily-buds near.
My darling, dream on—I have hushed you to rest
With the stories you like, and songs you love best;
The angels will guard you and watch ever near,
For love is your pillow in dream-land, my dear.

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Gladstone contends that the opening of the book of Genesis constitutes a plain and straightforward narrative of the pre-Adamite period. He says that it is "neither poetic nor scientific in meaning, nor can it be considered so in interpretation; but it was, a direct communication from God, to teach primitive man his proper place in creation, and to give him a conception in a broad outline, as to what his Maker had been about on his behalf. He considers the days of creation to be neither solar nor geological, but simply convenient historic divisions without any occult meaning." This dealing with the creation is certainly original, and not designed to antagonize religion and science, but still it is not satisfactory, and not precisely consistent, since it claims a creation of things, and admits evolution.

Now, we do not think the two terms are synonymous. If this world, with men and other creatures in it were created, they did not evolve. If evolution is true, then Genesis is not, for it speaks of all things coming perfect from the hand of God in so many days—whatever those periods may mean.

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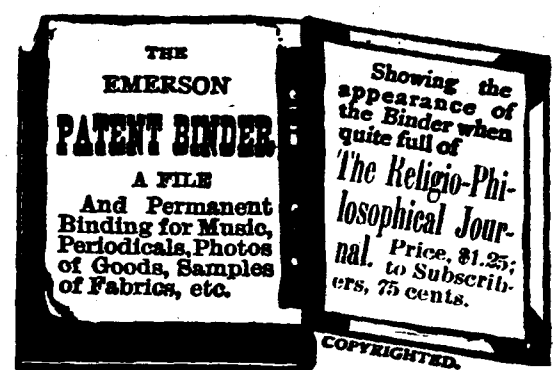
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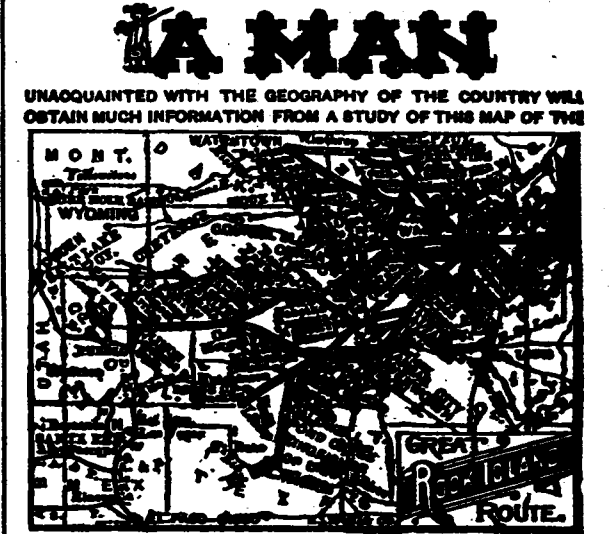
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"A tool that was sharp last week, may be dull to-day. Keep up with the times."

This motto means a great deal; and to the teacher, the Spiritualist and the journalist it should signify more than to others. How quickly a teacher, whether in the school-room or in the world's great college, falls behind if he does not keep the windows of his mind well cleaned, and his attention directed to every quarter. It doesn't take long for pupils and public to discover the intellectual shiftlessness of the would-be teacher, or his non-progressive nature. The religious teacher has been slow to learn this; both to recognize the growing intelligence of the people and adapt himself to it. Slow, because he has thought all things settled and his authority confirmed. He is finding out his mistake and grumblingly and grudgingly modifying his pulpit before the irresistible and persistent evolutionary processes going on in the pews. Here and there may be found splendid exceptions to this willful blindness, tardiness and perverse ignorance; and these exceptions are increasing with a rapidity most alarming to moss-backs and hell-fire religionists. Here and there a Heber Newton, a Savage, or a Thomas suddenly springs up with a bright light which makes the old all the more dull and gloomy by contrast. The peopleshout for joy; take fresh courage, feel themselves better men and women; and are filled with higher resolves, greater self-respect, an increasing comprehension of the love and wisdom of the Great Spirit and their oneness with Him. These preacher-teachers and their people are growing; they keep their intellectual and spiritual tools keenly ground; they keep up with the times as nearly as they can.

No one can be a true Spiritualist who fails to keep his powers of mind, body and spirit at their best, fully equipped and ready for the work lying nearest. Spiritualists of all people on earth have least excuse for lagging behind, for using dull tools. They should be more intuitive, receptive, and quicker to understand than others. They should realize that their interests and duties lie in the here and the now, not in the there and the then; that it belongs to them to make their best endeavor to bring heaven upon earth and spread happiness and peace in this world. They should seek to comprehend what it means and all it implies to assume the name of Spiritualist. The journalist of to-day is the most vigorous product of this prolific age; in the aggregate he is all-powerful, overturning governments, revolutionizing public sentiment, forcing reformations, stimulating all great enterprises and moulding the destinies of the world. Against a united press all other agencies are powerless. The true journalist doesn't rely on a "tool that was sharp last week"; he sees to it that the edge is keen to-day; he "keeps up with the times." When his faith, be it political, religious, scientific, or what not is to be expounded or defended he doesn't rely on the dull and rusty tools and implements of his forefathers or of the founders of his cult; he has his own armory ready. Completely equipped with the latest implements, appliances and discoveries he moves forward, if not to victory at least to a defeat which may be even more honorable and glorious than success. He does not try to fool himself by underrating the strength of his opponents and overrating his own resources. He does not conduct his campaign according to the light of forty years ago, but in full harmony with that of to-day. He has no use for "chestnuts" unless it be to fill up sloughs of ignorance which lie in the way of the road he is building into the enemy's country. He don't, with a whine at his hard luck, point to the prowess and teachings of his predecessors in lieu of courage and equip-

ment on his own part. Above all he is independent. By virtue of his office he has more windows open to his vision, wider and more accurate sources of information, and a fuller comprehension of the situation and issues involved than has his cult, party or sect. Thus prepared he forges ahead undismayed by the forebodings of the less informed, the timid and the faltering among those who profess his faith and essay to follow a common flag. To be a true journalist one must have a clear head, a clean heart, courage, indomitable will, faith in God, and moral fibre so thoroughly tempered and welded as to stand any strain. Such at least are the qualifications which Spiritualism demands of its journalists, and those who fall short of this high standard will sooner or later reach their level.

SHORT CATECHISM.

Did you get a subscriber to THE JOURNAL last week?
Did you try to obtain one?
If in arrears, did you pay up and renew your subscription?
Did you write out some marked and well attested personal experience for THE JOURNAL?
Did you take time to formulate your thought on some vital question in a clear straightforward way?
Did it occur to you last week that with increased knowledge your responsibilities to your fellowmen were enlarged?
Have you at any time within the past seven days stopped to consider that psychical science and Spiritualism have nothing to fear from the truth,—the whole truth?
Will you do what you can the coming week and every week to sustain THE JOURNAL, forward the interests of psychical research and glorify the cause of Spiritualism?
Will you see that your tools are kept sharp; that you keep up with the times and help to keep THE JOURNAL in the van of progress?

PRESS OPINIONS.

Our Best Words, (semi-monthly Unitarian). Shelbyville, Ill., June 1. Miss Frances E. Willard in a letter to Brother Bundy says: "You are the ablest editor of a psychical paper that has been developed on this planet. In the pulverization of shams you are an expert as pronounced as Edison in electricity. Whatever anybody may say about it, everybody with a head on his shoulders or heart in his breast, is interested in such work as you are doing. As you know, I am a Methodist sister, have been since I was twenty, and shall be during the remainder of my pilgrimage; but I see no harm, on the contrary, find much good, in travelling about like a bumble-bee who visits every flower and carries all the honey he can get back to his hive." We agree precisely with President Willard in regard to Col. Bundy and his paper; only we work in another denominational hive, preferring to be more independent than the Methodist or any other sectarian discipline allows. We are really glad to testify to the ability and purity of Brother Bundy as editor. The new dress of THE RELIGIO-PHILOSOPHICAL JOURNAL is very neat and well fitting. May this interesting weekly have increasing success and usefulness!

The Unitarian, Ann Arbor, Mich., July 1: In honor of its twenty-fifth birthday THE RELIGIO-PHILOSOPHICAL JOURNAL, the well-known Spiritualist paper of Chicago, has made its appearance in a new and more attractive dress. We wish it renewed prosperity. It has long stood for Spiritualism in its most thoughtful and helpful form—a Spiritualism which has very much in common with Unitarianism and Universalism. During the past year it has been making efforts to induce the Spiritualists of the country to organize themselves into societies for distinctly religious purposes, under the name of the Church of the Spirit, and upon the basis of the Fatherhood of God, the Brotherhood of Man, and the demonstrated certainty of immortal life. Certainly a religious movement of this kind would be very closely in line with Liberal Christianity. In all its good work of making free thought earnest and religious, and religion rational and broad, and in helping men to a firmer

faith in a future life, THE JOURNAL has our cordial sympathy and our best wishes.

The Independent Pulpit, Waco, Texas.

We find many earthly things therein [referring to THE RELIGIO-PHILOSOPHICAL JOURNAL] and, as a rule, they are presented with a force that is quite impressive and a brilliancy that is both pleasing and interesting. It is not devoted simply to expounding spiritualistic theories, but also in exposing spiritualistic frauds, in which capacity its editor seems to be an expert. Aside from its connection with Spiritualism, however, THE JOURNAL is of great value as a medium for the discussion of all forms of psychic phenomena. Its present change of dress and increase of matter indicate a prosperity that is, we think, deserved, because well earned by the ability and energy of its editor and proprietor.

The Manifesto, Canterbury, N. H., July:

Every reader of Col. Bundy's valuable paper, THE RELIGIO-PHILOSOPHICAL JOURNAL, will appreciate the improved changes that have been made in its form, as well as in the beautifully neat appearance of the whole paper by the acceptance of a "fine, new dress." As an able and fearless advocate in the spiritualistic field, THE JOURNAL comes to us as a welcome friend. It is a knowledge of the truth of Spiritualism that we appreciate and the man who gives that to his readers is a benefactor to the race.

Times, Watseka, Ill., June 7.

THE RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, is the ablest and best exponent of spiritual philosophy. It is a model in style and in matter, faithful, fearless and friendly; always interesting, always instructive; it never fails to awaken the best impulses of our frail human nature. Col. Bundy has made a wonderful success and his success is well deserved.

Press, St. Augustine, Fla., June 7.

.... This wide-awake, fearless and honest journal is doing a grand, glorious work in the spiritualistic field and never tires exposing frauds and humbugs that enter sneakily into "The Great Truth." We wish the never-tiring editor, J. C. Bundy, a universe of convincing success and prosperity.

The National View, Washington, D. C., June 7:

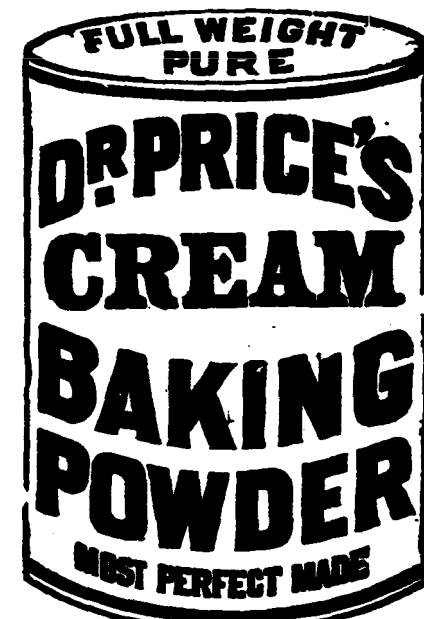
THE RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, is a paper a little peculiar in its way, but is being read by a class of people who are rapidly coming to the front in this country. We give it our hearty indorsement.

Golden Gate, San Francisco, Cal.

It [THE RELIGIO-PHILOSOPHICAL JOURNAL] is now a 16 page weekly, and is a model of journalistic beauty, and really of spiritualistic excellence.

The Headlight, Ortonville, Minn., June 7.

.... It was always one of the very best weeklies in the country, and deserves the general patronage bestowed upon it.



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RELIGIO THE PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, JULY 19, 1890.

NEW SERIES—VOL. 1, NO. 8.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Dr. Luys says that seeing through a closed door is possible to a hypnotized person. The optic nerve acquires such power that a man has been known to read a paper with his eyes bandaged, and to distinguish the color of glass balls through a wooden screen.

Experiments by French biologists, conducted through the last ten years, prove that micro-organisms which are known to be the germs of various diseases, are killed by the action of a constant galvanic current upon them. The destructive effects of the current on these disease-producing germs depend mainly upon its intensity rather than upon its duration. A current of three hundred milliampères or more applied five minutes, kills the anthrax bacillus which long ago Pasteur found to be the cause of splenic fever and to the presence of which the origin of several other diseases is ascribed.

Journals representing different parties, movements and theories devote considerable space to the discussion of questions as to the proper limit of personal liberty and state interference. Writers on this subject should not lose sight of the fact that what is possible and needed in the present transitional stage of political and social evolution is one thing and what would be possible and desirable under ideal conditions is quite a different thing. As M. Léon Say has remarked "the proper limit of state action cannot be laid down in the same way as a boundary line on a map; it is a boundary which alters in accordance with the times and the political, economic and moral condition of the people."

A man who is a millionaire referring to his early life said recently: "With me I hardly had time when a young man to go fishing, for I was always working. My habit in my younger days of saving the pennies has placed me where I am to-day." Industry and economy are virtues to be encouraged, but making money is not the highest object of life. Young men should be educated in thrift and prudence, but they should also be early impressed with the folly and the peril to all the higher interests of the soul of making the accumulation of wealth the absorbing purpose of their lives. How often does the passion to save money become a fixed habit persisting and making its victim sordid slave when he has more wealth than he can use or control. In the race after riches men are very prone to neglect that intellectual and moral culture in value outweighs all perishable possessions.

Catholic demand for a division on sectarian of the public school fund is becoming more frequent and emphatic every month. Of course if a division is made in favor of Catholics, the same privilege must be granted to all other Christian sects—the Episcopal, Presbyterian, Methodist, Baptist, Unitarian, etc. The acknowledgment of the right of any sect to have a part of the proceeds of taxation to educate its children in the dogmas of that sect means logically that the

fund shall be divided into as many parts as there are religious sects in each community. And what claim on the public treasury has any Christian sect, that is not possessed by the Hebrews, Spiritualists, Positivists or Agnostics? But what right has the state to raise money by taxation for teaching the religious doctrines of any sect or any religious or anti-religious society? The Catholic demand is in conflict with the principles of our secular government and those who are opposed to a mischievous entanglement between church and state should be as firm as Gibraltar in resisting the scheme, which cannot long be kept out of party politics, to divide the public school fund on sectarian lines.

Among the interesting experiments which have been made in thought-transference are some related by Prof. R. E. Thompson, in the June *Chautauquan*. Mr. Malcolm Guthrie of Liverpool, with the co-operation of others, made the following test: A simple picture or diagram was drawn, frequently in another room from that in which the experiment was carried out. This was placed on the opposite side of a wooden stand from that on which the percipient was blindfolded, and the blind was not removed until the reproduction was to begin. In all cases the agent stood on the side of the screen on which the drawing was, and looked at it intently, until the percipient was ready to begin. In most cases there was no contact between the operator and the percipient so that the hypothesis of muscular suggestion is not applicable. The copies of the drawings made under these circumstances were frequently wide of the mark; in many cases they made a rude approximation to the original; in a considerable number the resemblance was astonishingly close. . . . Evidently intelligence was at work. In most cases it was a visual impression which was caught and reproduced; in others, an impression of a word reached the mind, and the thing corresponding to the word was drawn, although in a different way from the original drawing; and it is notable that there was a marked tendency to draw objects upside down, where they had no character which indicated a top side. Similar results were obtained from experiments of the same kind conducted in this country and in Germany.

One night recently when a passenger train on the Illinois Central railroad was moving nearly thirty miles an hour the engineer, Horace Seaver, was so impressed with impending danger near at hand, that he stopped the train and went forward to ascertain what foundation there was for his fear. A short distance ahead was a small bridge which had burned almost entirely away. To a representative of the press Mr. Seaver said: "In an instant I saw before my eyes as plainly as though the picture were made of material objects the outlines of the place where that bridge was located two miles ahead. It came upon me like a flash. I said to myself: 'That bridge is gone and I know it.' I have had such experiences before and I have come to rely upon my feelings to a large extent. I did last night with the full conviction that although I had not seen the bridge or the place where it was, I knew it was gone. I stopped the train just as we were within thirty feet of the bridge. My fireman looked ahead, and so did I. The bridge was in reality gone.

We jumped out of the cab and made an examination of the place. Where the span had been there was a heap of smoldering embers, and there was nothing left of the bridge save the rails, which still hung over the ravine held together by the binders and bolts. The trestle was thirty-five feet long and eight feet high. On either side of the track there is a steep embankment. Rose asked me how I happened to stop the train; I could not tell him. I do not know. I can only say that I knew that bridge was gone. Conductor Edward Collins came forward to see what the matter was, and when he looked at the swinging rails ahead he could hardly speak. We all thought of Chatsworth, and thanked our stars that some invisible influence or power had saved 200 people." Mr. Seaver said that he deserved no credit for the wonderful escape, that it was due to that mysterious prompting which led him to the conviction that there was danger ahead. He says that there have been other occasions, in his twenty-five years' experience as an engineer, on which this same kind of premonition has saved a wreck. Similar premonitions are of such frequent occurrence that they can no longer be fairly ignored by men of science. A part of human science, they belong to the domain of science: admit of a rational scientific explanation.

An attempt to stop playing ball on Sunday has made Sunday observance a question of unusual interest in Baltimore. There has been a wide range of expression from religious standpoints and Cardinal Gibbons is among those who have given their views. He says: "I think that Sunday should be first of all a day devoted to religious worship, and second to innocent and healthful recreation, as being the only day in which the great masses of the people have time to seek relaxation from their work. The danger is in the excess either way, and I entirely agree with Dr. Weld, pastor of the First Independent Christ's Church, in deprecating the closing of our art galleries, libraries, etc., absolutely to the public. Presupposing that a certain portion of the day is set apart for religious exercises, I think that any recreation that will contribute to the physical, mental, and moral benefit and enjoyment of the masses should be encouraged." Cardinal Gibbons thinks that the base ball game is too violent an exercise to be conducive to the quiet decorum which should characterize the Lord's day but declares that the players and observers of whatever abuses may arise from it, are far less blameable than those who utter from the pulpit on the Lord's day unjust and uncharitable statements about their neighbors." He takes this way perhaps of paying his compliments to some of the Protestant preachers of Baltimore. The Catholic prelates take a more rational view of Sunday than most Protestant ministers in this country, who seem to think that there should be national, state and municipal laws against open museums, art galleries and libraries, and against innocent amusements on Sunday. How slowly they learn that the law is secular and that it can deal with Sunday properly only as a secular holiday, a day of rest and recreation—a periodical cessation from unnecessary labor and rest for man and beast. But public opinion is advancing on this subject and the clergy have to advance, too, however unwillingly, or lose their influence with the people.

PNEUMATOGRAPHY.

This word, first used by Kardec to designate writing supposed to be executed by spirits, has been adopted by Epes Sargent and other able writers as more clearly definitive than the word psychography, which may mean independent writing by spirits, or writing by the hands of mediums under the supposed influence of some spirit. The difficulties attending the verification of alleged pneumatographic products have very naturally grown with the increase of skill and adroitness in simulating phenomena. Not that experiments need to be more complex, the simpler the process the safer and better, but the managers of alleged psychical exhibits have acquired such an extensive repertory of expedients for inducing mal-observation on the part of the average investigator that all records of experiments in pneumatography need to be scrutinized with great care. The professional exhibitor of pneumatography is, with honorable exceptions, always prepared to furnish his patrons with an exhibition which appears genuine to them, but which in reality is grossly material and of purely human origin. The indiscriminating patronage of investigators, and the partizan zeal of those spiritists who feel called upon to rush to the defense of every exposed trickster on the supposition that their "cause" is endangered has heretofore made the vocation of the pseudo-medium and the dishonest medium more lucrative than that of the honest medium. To other than the honest medium, whether for pneumatography or other phenomena, the vocation has lost its non-hazardous nature and, thanks to *THE JOURNAL*, the growth of a more critical spirit and the demand for accurate observation, the outlook is improving. Yet there has grown up an uncomfortable doubt in the minds of many believers as to the verity of pneumatography. However natural, this doubt is unwarranted. The evidence in support of independent writing is conclusive. From the multitude of testimonies there can be sifted an array of evidence satisfactory to the most critical investigator provided he sticks to the task a truly judicial and scientific spirit.

Remarks are inspired by inquiries from several correspondents, evidently not continuous readers of *THE JOURNAL*, who inquire if we "believe in independent slate-writing." Most unqualifiedly and emphatically we do. We have personally had the most indubitable evidence under conditions open to no scientific objection; but it should be distinctly understood, as we have reiterated times without number, that every séance and every experiment must when under scrutiny stand on its own merits. In response to several requests we reproduce in substance the account of an experiment with Mrs. R. C. Simpson, formerly a public medium, made on Sunday morning Jan. 2, 1881.

Hermann's skill as a prestidigitator is well known throughout Europe and North and South America. We had considerable curiosity to get his views as to the phenomena of Spiritualism, and if possible, to bring about an interview between this expert in slight-of-hand and Mrs. Simpson. As several European magicians have certified that the manifestations of pneumatography in the presence of some mediums are beyond the art of the conjurer, we deemed it only fair to give Hermann a chance to show the metal

made of. After consulting Prof. Van Buren, then on our staff, who approved the plan, we laid the matter before Mr. J. H. McVicker, at whose theatre Hermann was performing. Through his courtesy we met Mr. Hermann and broached the subject of Spiritualism, asking him what he thought of the phenomena. It was soon apparent that he held the whole subject in contempt, though with his usual politeness he studied not to give offense. He declared most emphatically that such a thing as direct writing could not be done; that mediums always failed in his presence. Upon inquiry we found he had never seen any of the mediums who were best known to investigators. When we told him we had seen direct writing in the presence of Slade and Mrs. Simpson, and had conclusive evidence that it had been obtained through the mediumship of Watkins, Phillips and others, he gave one of his inimitable shrugs, and pityingly smiled. We then said: "Mr. Hermann, we believe

you to be master of your art, and that if what we believe to be direct writing, i. e., writing without human contact, and by some external intelligent force, is in fact a trick of the medium, you can detect it." To this he gave a very positive affirmative. Continuing, we said: "Mr. Hermann, we will take you into the presence of a medium, where, we think, you can witness this writing, and if you can satisfy us that it is a trick and explain how it is done by your art we will publish your explanation as readily as anything else; for the truth is what we are after. On the other hand, if you see what you know to be beyond the possibilities of your art, will you so certify?" To which he promptly replied: "O, yes! but it won't be done." In answer to this, we said: "We don't know that it will; we cannot with absolute certainty predicate the result of the proposed séance as there are agents in the experiment over which we have no control, but we are willing to make the attempt." At this point Mr. McVicker interjected the remark, "Failures are quite common; an investigator may have a failure at one time and at a subsequent sitting witness the writing to his perfect satisfaction." "O, yes!" confidently ejaculated Mr. Hermann, "that is a part of the trick, the writing won't be done in my presence." The result of the interview was an expression from Hermann that he would be delighted to investigate the matter, and when told that Mrs. Simpson's time was very much engaged, and it might be difficult to secure a sitting, and if one were obtained it would be necessary for him to be on hand to the minute, he replied: "I'll be there sure. I'll get up at five o'clock in the morning if necessary." We then called on Mrs. Simpson and stated to her frankly what we wanted, giving her Hermann's name and his conversation as above related, and said: "Mrs. Simpson, we do not wish to dictate to you or over-persuade you, but if you are disposed to accord a sitting to Hermann for the experiment we shall be greatly pleased; if your spirit control can successfully contend against the influence of such an opponent and produce the writing, it will afford valuable proof of spirit manifestations under the most trying conditions; if the experiment fails, it proves nothing against you and will not lessen our confidence in your mediumship." Mrs. Simpson readily assented and fixed the hour at ten o'clock the following Sunday.

Mr. J. H. McVicker kindly consented to be a witness; and being unable to attend in person we sent Prof. Denslow to represent *THE JOURNAL*. Contrary to the understanding with Hermann he took with him his head assistant, but no objection was made to his presence; on the contrary Mrs. Simpson expressed satisfaction that the famous prestidigitator had brought a competent observer to assist him. We will now give an account of the experiment as written up on the day it was made by our representative:

..... Arriving at Mrs. Simpson's residence, at No. 24 Ogden avenue, at the hour appointed, they were all immediately shown into Mrs. Simpson's usual séance-room, which is a hall room on the first floor, furnished with a small, plain slab table, about fifteen by twenty-two inches, with four stout legs, covered by a breakfast cloth, and placed near the single-window, which amply lighted the room, as the sun was shining directly in through the partially-closed blinds. A plain carpet, a few chairs, and some articles of larger furniture near the door completed the equipment of the room. Hermann looked carefully on the under side of the slab table, turned it around, saw that it was plain, admitted that it was perfectly honest, but, with a tricky wink, remarked: "It's all right; I've got an idea." Mrs. Simpson sat beside the table, handed Hermann her slate for examination, expressing a desire to use her own slate first and afterward those which Hermann had brought, as they were new and gray, while hers was black with use, and less force would be necessary to make a legible mark upon her slate than upon his. Hermann examined the slate, and pronounced it satisfactorily clean, there being no vestige of writing on either side. Mrs. Simpson then requested Hermann's assistant to place his hand directly underneath and supporting hers, as she placed hers directly underneath and supporting the slate, at the same time bringing the upper surface of the slate directly under and against the under side of the table. He did so. The breakfast cloth was raised sufficiently so that Hermann and the rest could all see the slate resting firmly against the under side of the table,

sustained by Mrs. Simpson's hand lying open and flat against the slate, with the entire hand of Hermann's assistant placed open and flat over, against and around the hand of Mrs. Simpson. On restoring the cloth Mrs. Simpson requested Hermann to make some remarks to which the writing to be done would apply. Hermann turned to McVicker and said: "As I was saying ——" The remainder of the remark was not intelligible to the other bystanders. Instantly all persons present heard the writing on the upper side of the slate. Hermann and McVicker as well as the assistant, acknowledged that the writing was clearly audible. Upon raising the cloth the hands were found in the same position underneath the slate, and were continued so, at Mrs. Simpson's request, until the slate was brought from under the table. Upon its upper surface were there found written these words: "Yes, but I was not present when you made that remark."

Hermann examined the writing carefully and said it was wonderful. "I am satisfied," said he: "let's go home." "Are you satisfied?" inquired Prof. Denslow, "that no living human person could have been in any contact with the pencil when it did the writing?" "Certainly I am," said Hermann; "how could any person get between the slate and the table? But I can do it inside of four days, and teach my assistant how to do it."

Mrs. Simpson here rose and tendered her chair smilingly to Hermann, begging him to take her place and perform the same trick then and there.

"No!" remarked Hermann, waving away the proffered chair: "I can do it but not now. I will do it at my room in my hotel after breakfast. I have not had my breakfast, and have not the necessary force to do it here."

"If you do it," inquired Prof. Denslow, "will you do it by the exercise of your art of legerdemain and deceit, or will you do it by the aid of forces not human?"

"She is not the only medium in the world. Other persons have the same powers as well as she. I tell you in a very few days I will do it all, and show my assistant how to do it," replied Hermann.

"Is it a trick, as done here in the presence of Mrs. Simpson, in the sense that there is any deceit or imposition?" inquired Prof. Denslow.

"No, none whatever. I agree with you fully on that point," replied Hermann.

"Will you certify that it is not done by the exercise of your art as a prestidigitator," he was asked.

No; not to-day. I will write a letter to Mr. McVicker about it from Pittsburgh, and if you publish that you will get all you want," said Hermann.

"But you came here under an agreement to certify now what you have seen."

"Well, I will leave the paper at my hotel before leaving town this afternoon."

While this colloquy was going on, Mr. McVicker had written upon a bit of paper a question, which he folded up tightly in a pellet and handed to Hermann's assistant requesting him to get an answer to it on the slate.

Hermann's assistant took the paper and was about asking Mrs. Simpson for an answer to it, when she, looking up into the corner of the room wherein she purports to see and talk with her alleged control, "Skiwaukee," said: "Somebody has asked a question, and I read upon the wall the answer to it. I will write you the answer, and you can see if it responds to your question." She then wrote upon the slate as follows: "He is, but he does not want to acknowledge it." Hermann's assistant then unrolled the question and found it to read as follows: "Is Hermann a medium?" The assistant then expressed a desire to ask a question, but Mrs. Simpson, purporting to derive her impressions from the same mysterious corner, replied that "nothing further would come," and said: "When four gentlemen call upon a lady, as a matter of business to test the powers manifested in her presence, and the result is a manifestation of all the powers claimed, and this is followed by a refusal on the part of the companion who had seen all they came to see, to make any acknowledgment whatever of the truth of what they have seen, it strikes me that the business of that lady with those gentlemen is finished."

The assistant begged leave to ask only a single question. Mrs. Simpson replied:

"Whenever you, sir, will come here in your own and ask manifestations, they will continue, I guarantee, as long as you would wish, though it for fifteen days."

The callers then departed. Mr. Hermann left no statement of his opinion concerning the means by which the writing was done.

Mrs. Simpson on this, as on all other occasions when an effort has been made to test or bluff her by an exhibition of adverse will power, showed that she possessed the stamina, force, and pluck to completely conquer all such adverse pretensions. This is among the rare qualities in

Mrs. Simpson, which render her a peculiarly fit subject for public tests, where force of character is almost as essential as genuineness in mediumship.

In his account Prof. Denslow inadvertently passed over a point essential to give completeness to the séance as a test. After the exhibition of the first writing upon Mrs. Simpson's slate, Hermann was quite confident in his assertions that "no more writing would be done." He accompanied such assertions with a very knowing wink to the other investigators, which he took no pains to conceal from Mrs. Simpson.

In the midst of this adverse bluster Mrs. Simpson requested Hermann to prepare his own slates, which he did by cleansing them with his handkerchief from every sign of marks or pencil dust. They closed together by hinges, were freshly purchased, and had, probably, never had a pencil mark upon them. These two slates were placed in position, closed tightly together under the table, Mrs. Simpson holding them with one hand and Hermann's assistant with the other. When the slates had thus been placed in position Mr. McVicker, for the purpose of making a suggestion to which the writing to be done between the slates would be responsive, said, "Hermann, will you stay any longer than a week in Pittsburgh?"

Forthwith the writing was heard within the slates by all parties present, and on removing and opening them, the following words were found written on the inside of the undermost slate. "No, no longer than one week in Pittsburgh." This ended all discussion as to whether the phenomenon was capable of repetition.

Over nine years have since elapsed and, though prodded repeatedly, Hermann has never been able to duplicate the exhibition at Mrs. Simpson's, or to explain the method.

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Mrs. Simpson, which render her a peculiarly fit subject for public tests, where force of character is almost as essential as genuineness in mediumship.

In his account Prof. Denslow inadvertently passed over a point essential to give completeness to the séance as a test. After the exhibition of the first writing upon Mrs. Simpson's slate, Hermann was quite confident in his assertions that "no more writing would be done." He accompanied such assertions with a very knowing wink to the other investigators, which he took no pains to conceal from Mrs. Simpson.

In the midst of this adverse bluster Mrs. Simpson requested Hermann to prepare his own slates, which he did by cleansing them with his handkerchief from every sign of marks or pencil dust. They closed together by hinges, were freshly purchased, and had, probably, never had a pencil mark upon them. These two slates were placed in position, closed tightly together under the table, Mrs. Simpson holding them with one hand and Hermann's assistant with the other. When the slates had thus been placed in position Mr. McVicker, for the purpose of making a suggestion to which the writing to be done between the slates would be responsive, said, "Hermann, will you stay any longer than a week in Pittsburgh?"

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AN OPEN LETTER TO THE SEYBERT COMMISSION.

GENTLEMEN OF THE COMMISSION:

In May, 1887, after more than three years had elapsed from the date of your appointment by the Trustees of the University of Pennsylvania as a commission for the investigation of modern Spiritualism, you published a "Preliminary Report," which you represented, very properly, as imperfect, incomplete, or "fragmentary," and in which you remarked:

"They [meaning yourselves] are conscious that your honorable body [the Trustees] look to them for a due performance of their task; and the only assurance which they [yourselves] can offer of their earnest zeal is in thus presenting to you, from time to time, such fragmentary reports as the following, whereby they trust that successive steps in their progress may be marked."

You were also pleased to say, with entire propriety: "It is no small matter to be able to record any progress in a subject of so wide and deep an interest as the present [modern Spiritualism]. . . . It is not too much to say that the farther our investigations extend the more imperative appears the demand for this investigation. The belief in so-called Spiritualism is certainly not decreasing. It has from the first assumed a religious tone, and now claims to be ranked among the denominational faiths of the day."

Now, such being your views as to the importance of the work committed to you, and the great need of a just and thorough investigation of the claims of modern Spiritualism; and it being admitted by you that your investigation up to that time was neither thorough nor complete, it has been for some time a source of surprise to many that you have submitted no other "fragmentary report," in accordance with the promise which you made in that of 1887. That surprise finds expression in such questions as the following: What is the Seybert Commission doing? Has it been declared *functus officio* by the trustees of the Pennsylvania University, enriched by the Seybert conditional be-

Were the Commissioners satisfied to pronounce sentence of unqualified condemnation of Spiritualism after so imperfect an examination of its claims? Is it possible that ten honorable, cultured, and accomplished men should be willing to occupy before the public the position of having assumed a task, which they assert is of the greatest importance, and yet of neglecting to perform it? Is it not the duty of the Trustees to carry out the conditions under which Mr. Seybert left the \$60,000 to the University, which conditions were accepted by them? Ought they not to insist that the persons whom they appointed on the Commission, or the members of the University Faculty whose duty it has been for more than six years to comply with the conditions of the bequest, faithfully discharge that duty?

Mr. Seybert designed that this fund should be used for the benefit of humanity in showing the truth or falsehood of the claim of modern Spiritualism; and in neglecting to perform the duty devolved upon you as Commissioners, are you not depriving the community, and indeed the world of humanity, of a boon which is its just due?

Your Commission has been guilty of the gross impropriety of passing a sweeping and condemnatory judgment as to the truths involved in modern Spiritualism after what you have been pleased to call a single step in the progress of a proper investigation, namely, the holding of a few scattered sittings with some of the most notorious of the public mediums. Can men of intelligence present the results of such sittings as anything even approximating to a proper investigation of the subject? Is there anything which you have published in your so-called report that can possess the slightest claim to value in solving the great question of the truth of spirit life, spirit manifestation, or spirit phenomena of any phase or kind? During the past three years, has there been any reference to any of your conclusions or your statements, by any honest and intelligent student of the subject, as having any important bearing upon it? To all such the report has been a mere laughing-stock, and only ignorant prejudice could obtain for the document any

favorable notice at all. Every friend to the truth contained in "so-called Spiritualism," every honest unbeliever and opponent of the spiritualistic movement, and especially every one who seeks for a rational demonstration of the continuity of life, must be desirous of having from you such an investigation of the facts and such a report as will not only confirm your professions of "earnest zeal" in the work which you undertook more than six years ago, but will mark a great many "successive steps" in your progress in that work. Spiritualism, which you reported three years ago as not decreasing, has certainly increased, as you must have observed, since your "preliminary report" was made; and at present constitutes, to a greater extent, the intellectual and rational basis for a system of religious belief, accepted by many thousands of intelligent persons. These facts which you referred to in your "fragmentary report" as presenting an "imperative demand for investigation," and thus justifying the benevolent purpose of Henry Seybert, the testator who constituted the University of Pennsylvania the executor of his generous bequest, are now of augmented cogency, as they confront you with your neglected duty, and will rise up against you in the great day of account, when the consequences of your neglect in all their seriousness will become apparent to both mind and conscience.

Let me in connection with this call to your remembrance the words of Prof. Henry Sidgwick in his first address to the London Psychological Research Society, July 17, 1882, in regard to a proper investigation of the phenomena of Spiritualism. He said:

"The dispute as to the reality of these marvelous phenomena, of which it is quite impossible to exaggerate the scientific importance, if only a tenth part of what has been alleged by generally credible witnesses could be shown to be true, is a scandal to the enlightened age in which we live—that so many competent witnesses should have declared their belief in them, and that so many others should be profoundly interested in having the question determined, and yet that the educated world, as a body, should still be simply in the attitude of incredulity."

This is not the place to consider what the Psychological Research Society has done to abate that scandal resting on the scientific world, now as much as ever; but for you the members of the Seybert Commission to consider, earnestly and solemnly, how much of it rests upon yourselves. Up to this time you have shown only impotence, and the question, which will be pressed more urgently from day to day, is: Does that impotence arise from the inert imbecility of indifference, or the resolute inactivity of bigotry and prejudice? In any case, the fact remains that you assumed the responsibility to perform a duty which, according to your own admissions, you have not discharged, and which you still continue to disregard.

Respectfully,

NEW YORK, July 3, 1890.

HENRY KIDDLE.

FARMINGTON LECTURES ON PHILOSOPHY AND ETHICS.

By MRS. ELLEN M. MITCHELL.

How can thought as the basis of any intelligible explanation of nature be itself the result of nature, is the question discussed by Thomas Hill Green in the first chapters of his "Prolegomena to Ethics." He shows conclusively that moral action is impossible to man if man is simply a result of natural forces. The basis of morality must be established before he can have any consistent moral theory. He therefore, seeks the spiritual principle in nature and in knowledge, and founds upon that his view of man as a moral being, conscious of an ideal towards which he must strive continually if he would realize his innate possibilities. It is through the consciousness of a possible state of himself better than the actual that man is directed towards a higher life. As the divine principle, realizing itself in human thought and action more or less incompletely, this consciousness is the source and final aim of all that has so far bettered life. The ultimate standard of worth is an ideal of personal worth. "The spiritual progress of mankind is an unmeaning phrase," says Professor Green, "unless

it means a progress of personal character to personal character." It is the consciousness of possibilities in ourselves, unrealized but constantly in process of realization, that enables us to read the idea of development into what we observe of natural life, and to conceive that there must be such a thing as a plan of the world. The good sought in moral action is self-satisfaction, a good that must be conceived as a spiritual activity in which all may partake, if it is to amount to a full realization of the faculties of the human soul.

These are but a few of the thoughts gathered from Prof. Green's "Ethics and Philosophy," which have furnished the subject for an interesting course of six lectures in Farmington, only one of which I was so fortunate as to hear, "Green's Treatment of the Relation of Feeling to Reality," by Henry Norman Gardiner, Professor of Philosophy in Smith College, Northampton, Mass. It was a clear and exhaustive statement of a difficult problem, showing not only the value of Green's thought but its limitation. The discussion turned upon what is meant by "relation," a word frequently used by Green, but nowhere clearly defined. No satisfactory conclusion was reached, and "relation" still awaits complete philosophical elucidation.

The Greek moralists, Æschylus, Socrates, Plato Aristotle, furnished the subjects for the first evening course of Farmington lectures. These were delivered by Prof. Thomas Davidson, the head and organizer of these yearly meetings, which follow in part the plan of the Concord School of Philosophy, and are its worthy successors.

I heard but two lectures of this course, those on Aristotle. The profound thoughts of this great thinker, the "master of those that know," were profoundly and clearly interpreted by Prof. Davidson, whose thorough knowledge of the subject is universally recognized by Greek scholars at home and abroad. Many of the distinctions made by the lecturer were especially helpful and suggestive. I have space but for three his explanation of what Aristotle meant by *theoria*, the divine life; his definition of virtue as the aim of action rather than the action itself; his analysis of happiness, or self-satisfaction, as the chief end of conduct. In the last was contained the key to the dispute between transcendental and utilitarian theories of ethics, and the reason why such widely different schools of thought claim Aristotle as their guide and teacher. What we seek in moral conduct is to transform the lower into the higher, to approach more nearly the divine ideal, which is not the annihilation of self but its complete realization.

"The Functions of a Church and its Relation to the State," was the timely topic of the second morning course of lectures. I heard but three of these, "The Politico-Philosophical View," by Prof. John Dewey, "The Free-Religious View," by Rev. W. J. Potter, and "The Historico-Philosophical View," by Dr. William T. Harris. The first was an able presentation of three different views concerning the state, which have controlled most of the thinking on the subject. These views were advocated respectively by Hobbes, Kant and Hegel, and it was Hegel's view with certain modifications that Prof. Dewey supported. His clear logic and the literary finish of his style would have lent fascination to the driest theme, and one was carried along irresistibly to the close of the lecture where Prof. Dewey dwelt upon his own thought of what the church is to become in our modern life.

The second lecture of this course was patriotic and eloquent, deprecating any changes in a constitution so wisely framed as our own. The third was a profound analysis of the two institutions, church and state, showing how far each must be related to, and yet independent of the other if both are to achieve their highest end and aim. The state gives the only form of freedom, justice. It says to a man, whatever you do, you shall do to yourself. It returns to him his deed and thus educates him into a consciousness of solidarity with his race. The church and the state complement each other. The church can only realize its divine mission through the institutions of the state, civil society, and the family. The religious world is the divine in itself; the secular world is its reflection.

Sin and crime are the two distinctions between church and state. If the two are confounded, mischief results. Justice regards only the overt act; religion regards disposition or intention. Religion mediates between God and the personal soul; civil society mediates between man and mankind. Socialism would take from man his whole deed, anarchy would do nothing for him; the state, on the contrary, must mediate between the two, help man to help himself, must do everything to promote self-help and self-activity.

These few thoughts give but a faint idea of the lecture, which will doubtless be printed in full elsewhere. Many know Dr. Harris as a great philosopher and educator, but few can estimate the moral inspiration that everywhere follows his teaching—an influence toward high thinking and high living as direct as that of Wordsworth or Emerson.

I heard three other lectures in Farmington, in the fourth course, dealing with some of the primary concepts of economic science. Two were on "Health" and "Property," by Percival Chubb, of London; the third was on "Value," by W. M. Salter. Surely, if this is political economy, political economy could never be called the "dismal science," after hearing Mr. Chubb and Mr. Salter. I believe that the ethical point of view from which they regarded these problems is the only one that offers any hope for their solution, and it was good to hear from Mr. Chubb how the older political economists, like John Stuart Mill and others, had contradicted themselves in their attempts to divide what could not be kept apart except by violence.

Only a few persons were present at the Farmington lectures, but who can measure the influence of these quiet meetings and discussions? The quality of thought and life must be changed in order to reform it truly, and it is well for the many if but a handful stop for a space in the hurry and rush of modern existence to consider how this may be effected.

LOOKING FORWARD.

BY WARREN CHASE.

In 1846 at the first constitutional convention of Wisconsin I moved on the suffrage question to strike out the word white. Thirteen voted with me out of one hundred and ninety-four. I then moved to strike out the word male and one old man voted with me. They said I was two hundred years ahead of the times. I said I expected to live to see both measures adopted, and I have. The nation has stricken out the word white and Wyoming has stricken out the word male, and the northern states will all follow in a few years; for they all need the moral influence of women in politics, which by the statistics of drunkenness and crime is shown to be greatly superior to that of men.

Woman has been oppressed, suppressed, repressed and depressed long enough and must soon be raised to perfect equality, socially, politically, religiously and legally, and it will effect a great change for the better in all departments of life. Since the colleges have been open to her and she has been admitted into the professions, she has shown her capacity to fill any position in them as well as the men. The pulpits have not been open to her, but on the Spiritualist rostrum she has shown her superiority to men in that field of labor, and in the temperance cause she has also proved her superiority in appealing to and reaching the better feelings of public audiences. How much longer political old fogies can keep her in the back ground I do not know, but it could not be long were it not for the churches.

For several years the pulpit, the press and the rostrum have been discussing the question, "Is marriage a failure?" and it is no nearer settled now than when they began, nor can it ever be while the institution remains as it is—about evenly balanced between good and evil, the "honors are easy"—but when it is placed on a true and just basis the question will be settled. Our courts have decided that marriage is a civil contract and if so it should always be legalized by a civil magistrate and never by a clergyman. The new Republic of Brazil has taken the lead in this and prohibited clergymen from legalizing marriages. If there was, as there must and will be, perfect equality

between the sexes the parties would be equals in the contract, which should always be written out in full, binding both irrevocably to the support and education of offspring, and it should be legalized by a magistrate and recorded in a public record and by mutual consent dissolved, except what relates to children which should bind them the same after as before. When one party desired a dissolution and the other refused, it could go into courts as now. This change I know would take a large revenue from the clergy, and perhaps a larger one from the legal profession, in the innumerable divorces, and, of course, both these professions will resist the change; yet it will come and then there will be peace in the "single-side." Evolution is working wonders and it must reach the social question and stop the wrangling and suffering now so prevalent in married life.

COBDEN, Ill.

PSYCHICAL EXPERIENCES.

By E.

I was intensely interested in the experiences of Kate Leffingwell published in THE JOURNAL a fortnight ago, under the heading of "Strange Psychical phenomena." They correspond to some of my own although mine are neither so varied nor extensive. Occasionally I see a person accompanied by a symbol. For instance, near the head of a certain lady a large and brilliant star appeared at times. A gentleman I know is sometimes attended by a small, old-fashioned musical instrument bearing a crude resemblance to a lyre. A snake frequently coils itself near the head of another man.

While sitting in large audiences white and delicate flowers blossom in proximity to faces of a few ladies. These appearances are apparently as objective as the persons themselves, and there is a curious fact, concerning them worth considering. I am near-sighted and while, without eye-glasses, I see the persons imperfectly with my physically defective eyesight, the symbols stand out in detail as plainly and sharply cut as the most perfect sight can see. Does not this difference prove that when looking simultaneously at the persons and symbols, I see them with two pair of eyes?

The symbols, startling in their distinctness of form and color, show themselves under the gas and electric light and in the daytime equally clear. They do not always appear. It is the exception rather than the rule, and I do not close my eyes in order to see them, as in the case of Kate Leffingwell. They come when I least expect them. If I make a point of looking for them I see nothing of the kind.

I long for some light to be thrown upon this subject. Probably a Spiritualist and a theosophist would offer a different explanation. If any of your readers can explain the law that produces these singular and striking appearances I wish they would do so through the medium of your paper. I call these appearances "symbols" as they symbolize predominant characteristics in the natures of the persons whom I know, which presupposes that it is the same with strangers.

HARTFORD, Conn.

THOUGHTS ON SUICIDE.

By I. PENNELL STEPHENS.

In THE RELIGIO-PHILOSOPHICAL JOURNAL of May 31, there was an editorial containing the statement that a few years ago the State of New York passed a law making the attempt at suicide a criminal offense.

Many who have committed suicide were as noble men and women as walk the earth to-day. The burdens of life were more than they could bear. Do we know with what overwhelming force the crushing cause came that drove them to the act? whether the impulse to suicide was a result of some momentary impression or had been fought against for a long time? A lady who had buried her baby some months before, said to me, "Ever since my child's death whenever I have been to the cistern to draw water I have had an almost irresistible impulse to throw myself in." She was strong enough to resist the impulse, but if she had not been the New York law would have declared her

a criminal. It may be a disgrace for people to die of any disease; perhaps they ought to be declared criminals, as they have violated the laws of nature. But would such a declaration prevent sickness or mortality? There is no passion or desire so strong in most persons as the love of life; they instinctively shrink from death, clinging tenaciously to existence though they may have to suffer discomfort and misery. How doubly strong it would seem that the desire must be in one surrounded by all the luxuries that wealth can secure, and who is the center of a circle of loving friends! Yet persons so situated sometimes by their own hand sever the cord of life. Are they criminals? In like manner are the insane guilty, if guilt there be where the mind is unbalanced?

A case occurred over thirty years since, which I will mention. A woman, my next door neighbor, of unblemished character and every way worthy of esteem, apparently in good health and spirits, before retiring one night took a dose of arsenic.

Medical attendance was not called until it was too late to counteract the poison. While suffering the day she remarked "If I had only known," referring to her sufferings, "worlds would not have tempted me to do this."

What insane impulse prompted to the act I do not know. Would a criminal law have prevented this case when the thought of separation from her family, a husband and three daughters, had no restraining power? Are persons criminals because they are too weak to resist an influence that overpowers their will? How to prevent death by suicide has been a study with me, but it is yet an unsolved problem. So varied are the circumstances surrounding the cases and so different the causes of the sudden impulse that prompts to the deed, that often no calculable motive or cause can be inferred.

It is a grave question whether usually the suicide is any more responsible for the manner of his death than one who dies of fever or consumption; the first due to surrounding conditions, the last to heredity. I am not arguing in favor of the act; no one can deplore it more than I. Can nothing be done to strengthen the will power, so as to give the person strength to bear or overcome the real or imaginary troubles? But all persons are not strong; nor are all subject to the same temptations. I had a friend whom prenatal circumstances had so influenced that for twenty years of her life she had no desire to live, was anxious to leave this world; perhaps, only lack of physical courage restrained her, for it takes that to shuffle off voluntarily the mortal part of our being and exchange the known for the unknown. The laws of heredity say that parents are responsible; nor can the edict of legislators change the verdict.

It would seem that religious beliefs ought to serve as a restraining power, but when a minister takes his own life, at the close of his sermon, in the presence of his congregation and another man, a skeptic, by his own hand lays his life down, we find ourselves, as it were, upon a storm-tossed ocean in a bark without rudder or compass, at the mercy of wind and wave. Phrenology or psychology may give us the true solution, but what will give the remedy? I have thought that if it could be impressed upon the minds of the young and old that this life with all its trials, hardships and temptations, is a school of development—that death is only the door between the two worlds and that the real I without the mortal form enters the world of spirit just as it leaves this, neither better nor worse, spiritual growth beginning where the mortal ends, that there is no cessation of existence, no escape from the trouble which is part of themselves, that a restraining power might be exerted. A realization that a consciousness of the sad consequences of their act is a burden which will oppress their conscience, might have a restraining influence. Or if we were wise enough to know how to restrain the unnatural excitement which is overtaxing the nerves, making slow suicides of us all, and substitute a healthy action of the mental, physical and moral nature we should be able to exercise a more potent influence for prevention than is possible by any amount of legislation.

A person who voluntarily leaves earth-life has lost for the time all love for anything but rest and oblivion.

which he hopes to find in death. A person who is in such a state of mind has lost his mental equilibrium and is an object of pity and I might add a subject for medical treatment if we possessed knowledge of his condition. There is a desperation born of their real or imaginary troubles that gives suicides courage to make the leap and solve for themselves the "to be or not to be" with all the dreams that may come, not stopping to debate the pros or cons of the present or future. Since history began there have been persons who, tired of life, have laid the mortal down preferring the unknown to the known, and perhaps in defiance of all laws, church decrees, or effort there will be. Conditions which are the result of the accumulative forces of centuries are not changed in a day; the harvest that the past has sown, the future must reap. Some blessed by timely rains, refreshing dews and the genial sunshine develop the perfect grain; some half grown die for lack of nourishment; others are destroyed by violence, or are withered by the blasts of adversity, or the hurricane of despair. Let none vaunt their strength,

who thinketh he stands may fall; none living can say that they have strength to withstand temptation, to bear all life's sorrows and evils that may befall them and live their lives to a serene earthly end.

"DEATH AND THE HEREAFTER."

By M. C. SEECEY.

"If a man die shall he live again?" is the question as old as time and one which time alone can answer for those whose eyes are holden that they cannot see; for those who have to die in order to know; yet it does not follow that the question cannot be answered before passing through that change which gives reply.

The most difficult thing to produce to-day is evidence of man's immortality; evidence which shall be conclusive as such, admitting of no contrary view. Whatever evidence may have been forthcoming of the continuity of living, however satisfactory such evidence may have been to those receiving it, it is and can be no proof of immortality. Extension of living beyond the point where to our natural sense it seems to cease, is a step only in that process which must furnish proof of immortality; and a step is far from being the end of all steps.

The continuity of living and immortality are viewed as one and the same by the majority of those who demand evidence, and this must be objective to be conclusive. If it is not forthcoming the question is settled for them beyond all doubt; that man is not immortal or that there is no life after death. It should be an acknowledged fact that such evidence must be individually gained; that so, only can it be gained, because it must be sought within instead of without, subjectively instead of objectively. It must be sought and gained through understanding the nature of man, must be found to be the natural, the no-other possible consequence of that nature; and when so seen and understood as a logical necessity, objective phenomena will not be desired as the only incontrovertible evidence.

These are initial paragraphs in an able paper by Mrs. Gestefeld, published in THE JOURNAL of recent date. I shall not, in what I have to say, enter into a discussion of the merits of Christian science. I leave that to those who have studied the subject more than I have. It is new "science," although not new theory or new fact. Magic, good and bad, has been practiced since man had an existence. Like all other science of the present day it is coming to exactness by a proper discrimination and correlation of the facts. These thoughts are preliminary to a few words on the immortality of the soul.

If the soul of man is immortal it must be eternal. It never had a beginning—in essence at least. This must be the starting point in all discussions of the subject. Unless this premise is admitted there is no certainty of the fact—either objectively or subjectively. After all it is more a question of intuition, reasoning and of self-evident perception of the fitness of things—a conviction denied to consciousness—than of phenomenal demonstration by the sensuous facts of modern spiritism. Spiritism's facts are valuable, however. They arrest the attention and send the mind on its course of investigation; but to rest in the facts of spiritism and say that these prove the immortality of the soul is a begging of the question.

The facts of spiritism prove only one thing: the continuity of personal existence. In all the facts which have been given to the world through the modern manifestations, what single fact makes absolutely certain that the spirit communicating is what he or it claims to be? If any one thing is beyond question it is that some spirits lie. This is the uniform experience of all honest investigators. The fact that spirits can communicate with mortals is beyond all question a demonstrated fact. When this is said all is said. The proof of the immortality of the soul is therefore not a question of objective verity but must be accepted as a self-evident truth born out of the soul's birth into the light of God. Spiritism is a step—not a conclusion. Christian science is no more.

Such thinkers as Alger, the author of "Future Life" have seen this and hence they have taken the childish intuitions of the race, the immediate perception of the truth, and through a dialectic process have explicated these intuitions into the demonstrations of logic; and thus by the fact, the intuition and logic we have proof of the immortality of the soul.

The next question is, what kind of immortality has the soul? Here comes in the whole question of the teachings of Christianity. Christ "brought immortality to light." It was not the immortality which is ordinarily understood; for no one in the ancient world doubted the continuity of personal existence. That was reserved to our modern materialistic age. The immortality that Christ brought to light was an immortality in God, not outside of Him, an immortality in heaven, not in hell, an immortality as an angel, not as a devil or an evil spirit, lost to the realization of the Infinite Mercy. One is an immortality of happiness; the other of misery. The soul is eternal—either in heaven or hell. If it chooses it can be immortal in God—in heaven—in happiness.

Now the higher Spiritualism teaches all this. Let us then discriminate Spiritualism from spiritism, external fact from reason and the intuitions of God in the soul and we will have no need for "Christian science," "theosophy," and the thousand and one isms spawned upon the credulity of the world.

PARKERSBURG, W. VA.

THE SOMNAMBULIST.

By ANDREW WILSON.

The somnambulist has in all ages excited the curiosity, often the fear, and not unfrequently the superstition of his fellow-men. By Horstius we are told that sleep-walkers were named the "ill-baptized," from an idea or belief that their acts arose from part of the ceremony of baptism having been omitted, and from the consequent misrule of evil spirits. This writer himself, whilst opposing this view of matters, strongly leaned to the belief that somnambulists represented prophets and seers who were guided and influenced by angels. In any case, it is by no means strange that the incidents of the sleep-vigil should have impressed the early mind with notions of a connection with an unseen universe. In the study of the sleep-vigil, we meet as before with stages and gradations which carry us from the waking dream or reverie to the more typical form of somnambulism proper. A form of sleep-vigil is known, for instance, in which the subject passes naturally, and without a disturbing interval, from the abstraction of the waking state into true somnambulism. Galen himself relates that he fell asleep whilst walking, and was aroused by striking his foot against a stone. Other cases are common enough in medical pages, in which persons have continued to play a musical instrument for some time after falling asleep, and similarly a reader and speaker has continued his recital during the earlier part of a sound nap. Here there is exemplified the passage, without a break, from abstraction to somnambulistic action. It is difficult, indeed, to find adequate grounds for drawing any hard-and-fast line of demarcation between the person who "thinks aloud" in his day dream, and the speaker who, fast asleep, continues his flow of oratory.

But the more typical cases of sleep-vigil present us with a further development of practical wakefulness amid abstraction from outward affairs of the most complete kind. To the consideration and explanation of natural somnambulism we are aptly led by the details of that artificial sleep-vigil which has received the popular name of "mesmerism" or "hypnotism." It is not our intention to say anything in the present instance regarding a subject which in itself presents material sufficient for a lengthy and extended investi-

gation: we may, however, briefly glance at the essentials of this curious state in its especial relations to somnambulism and dreams. All physiologists are agreed that the explanation of the curious phenomena, which Mr. Braid, of Manchester, was the first to examine and report upon scientifically, rests in the fact that the hypnotized subject is firstly, an easily impressed or susceptible person, and secondly, that the attention is fixed and strained under the influence of a powerful will and of a dominant idea or ideas proceeding from the operator. In his trance-like state, the subject is completely dominated by the ideas of the mesmerizer. As Dr. Maudsley remarks, "He feels, thinks, and does whatever he is told confidently that he shall feel, think, and do, however absurd it may be. If he is assured that simple water is some bitter and nauseating mixture, he spits it out with grimaces of disgust when he attempts to swallow it; if he is assured that what is offered to him is sweet and pleasant, though it is as bitter as wormwood, he smacks his lips as if he had tasted something pleasant; if he is told that he is taking a pinch of snuff when there is not the least particle of snuff on his finger, he sniffs it and instantly sneezes; if warned that a swarm of bees is attacking him, he is in the greatest trepidation, and acts as if he were vigorously beating them off. . . . His own name he may know and tell correctly when asked to do so, but if it is affirmed positively to be some one else's name, he believes the lie and acts accordingly; or he can be constrained to make the most absurd mistakes with regard to the identities of persons whom he knows quite well. There is scarcely an absurdity of belief or of deed to which he may not be compelled, since he is to all intents and purposes a machine moved by the suggestions of the operator." So far as this exact description goes, there would appear to be a close likeness between the French sergeant described by Dr. Mesnet and the mesmerized subject. In both the same mechanical phases are apparent, and in both the life and actions are distinctly automatic, and regulated essentially from without and at the will of the external guide and counsellor.

The natural somnambulist, in turn, closely resembles in his acts and habits the subject of the mesmerist's operations. It is a notable fact that in the scientific study of somnambulism great differences are found to exist in the relative activity of the senses. One sleep-walker may see but does not hear; a second may hear but be blind to external impressions. In some the eyes are closed; certain objects in one case may be seen, to the exclusion of others; and one sense—most frequently, perhaps, that of touch—may become inordinately acute. Such considerations lead us towards the explanation of the remarkable dexterity with which a somnambulist will conduct himself in the most untoward and dangerous situations.

Like the mesmerized subject, the sleep-walker will execute feats of strength, of manual dexterity, or of acrobatic agility, such as in his waking state he would never dream of attempting. There is present in such cases an increased flow of nerve-power towards the particular sense or senses concerned in the direction of the sleep-walker. Everything that concerns other senses or matters foreign to the exact business in hand, so to speak, is excluded from the mental view. There is but one idea animating the mind, and the whole brain-force may be regarded as concentrating itself for the performance of the task in hand. The somnambulist, in short, has become a temporary specialist, in the matter of his dream, and his whole frame becomes subservient to the performance of the aim unconsciously set before him. On some such principle may we account satisfactorily for the walk during a sleep-vigil along the ledges of a house-roof, and the easy access to situations of peril. Under this unwonted stimulation of a special sense or senses, the difficult problems or unsolved tasks of the day may be successfully and unconsciously achieved during the night. The history related by Abercrombie in his "Intellectual Powers" of the sleep-vigil of an eminent lawyer illustrates the latter observation. A case involving the formation of an elaborate opinion had occupied this gentleman's attention for a considerable period. Rising from his bed in a sleep-vigil he was observed by his wife to pen a long communication at a desk which stood in his bedroom, the paper being carefully deposited in the desk, and the writer returning to bed. In the morning he related to his wife the particulars of a remarkable dream he had experienced, in which a clear train of thought respecting the case in question had occurred to him. To his regret, he added, he could not recollect the details of his dream, but on being referred to his desk the opinion in question was found clearly and lucidly written out. Numerous instances of like successful solutions of intricate problems in mathematics have been placed on record, but the details teach the same lesson respecting the exaltation of mental power, stimulated probably by the efforts of the day, which may take place in the brain which retains its activity in the watches of the night.

Persons have been known actually to swim for a con-

siderable time in a somnambulistic state without waking at the termination of their journey; others have safely descended the shaft of a mine, whilst some have ascended steep cliffs, and have returned home in safety during a prolonged sleep-vigil. More extraordinary, perhaps, as showing the close likeness between the abnormal and automatic acts of the French sergeant with an injured brain, and the actions of the somnambulist suffering merely from functional disturbances of the organ of mind, is the case of a young French priest, related by the Archbishop of Bordeaux in the "Encyclopédie Méthodique." This subject was accustomed to pen his sermons during his sleep-vigils, and, having written a page, would read it aloud and duly correct it, even extending his alterations to include important grammatical and rhetorical effects. A card held between his eyes and his manuscript did not interfere with his work. After a page had been written it was removed, and a blank sheet of paper of the same size laid in its place, as in the experiment on Dr. Mesnet's patient. On this blank sheet the unconscious writer made his corrections in the exact lines in which they would have appeared in his manuscript—in this latter respect imitating to the life the sergeant's procedure. In respect to his sensations, the subject of the archbishop's notice evinced a more acute disposition than Sergeant F., for his words bore only upon the subject which was engrossing his thoughts, and he heard and saw only such things as immediately concerned his work; whilst he detected the difference between brandy and water, when the latter fluid was supplied instead of the former, which he had asked for. The subject and thoughts of one sleep-vigil were remembered during the next, but he was entirely unconscious in his waking hours of all that had taken place in his acted dreams.

INSTINCT.

By ISAAC P. NOYES.

The common term "Instinct" is the name given to designate a natural aptitude or faculty by which animals are directed to do whatever is necessary for their preservation. It may be of a very low type, like the action of the oyster in opening and shutting its shell; or of a higher type, like the work of the bee; or the still higher type of intelligence as shown by the beaver, or the intelligent and varied order of the crow. So far as we are able to see, this faculty has no power to analyze itself. The power to critically survey one's own acts and the acts of other creatures is peculiar to the highest type of man.

The lower orders of creation, even the lower grades of man, act independently of any ability to survey their own actions, and are indifferent to such powers on the part of others. It is only the higher types of civilized man who seem to be interested in the problems of life, and who become students of observation in this department.

Probably in no way can we so well understand the comparative grades of life as by a mathematical scale or basis, letting the lowest forms of life be represented by one point or part, while we represent the highest types of moral and intellectual manhood by, say a million points or parts. Such a scale, if represented by a diagram, will be much like the outline showing the topography of the earth's surface, from the plain at sea-level to the summit of the highest mountain. The lowest forms of life would be represented by slight elevations; the highest grade of animals, the dog and the horse, for example, would be represented by more prominent elevations, yet far below that of man. As we approach the lower grades of man the line would abruptly shoot up to a much higher level, but would not reach its maximum until we attain the highest types of manhood represented by the million mark.

Animals, which we term the instinct class or order, have a very contracted sphere of action. What they can do they do very nicely, as bees in the process of making honey. But these lower types cannot act independently or foreign to this faculty or law implanted within them; it is their only sphere of action. They cannot depart from it; nor can any of them rise above their actions and survey them from an external view. They may use considerable ingenuity in their special branch of labor in order to exist, but after all it is only in one line, and toward one point. The higher the grade of animal the more it will depart from this narrow sphere. Among the lower orders there is probably no class of animals that have such adaptability to circumstances as the crow. Nothing so marks his superiority as the ability to take advantage of his surroundings, and to vary his actions in accordance with the necessity of the case. Other bird species have certain instincts, which they follow and apparently do not depart from. The eagle, the hawk, the buzzard, for example, each follows their own line of getting a living. But while the crow has a preference for grain he is not at all confined to it as his food. When the grain fields are not sufficiently abundant to supply him, he seeks the shores, or bays and

rivers, and gets a good living on shell-fish, even oysters. In his manner of attack he is as ingenious as man himself. Indeed, under his conditions, man could not be more ingenious. Yet this faculty in the crow, directed to whatever is necessary for his preservation, is called instinct. It would seem that the crow should be graded higher. The manner in which he reaches and obtains the oyster and other shell-fish is most ingenious. He will manage to pick one up and fly with it fifty feet or more in the air, and let it drop on some hard place, stones, if there be any. This, of course, breaks the shell, and the crow, at his leisure, devours the wounded animal within. At other times he will attack an oyster in quite another way, fully as ingenious. He will pick up a pebble with his bill, fly to where the oyster is, catch him when feeding with his shell open, and drop the pebble into the open shell. The oyster is caught by stratagem; he can not close his shell on the crow's bill. So Mr. Crow, at his leisure, devours the oyster.

When one field no longer produces a supply for him the crow does not starve, or even emigrate, but holds his ground against all others. If carrion is plenty he will partake with the buzzard of his feast. If grain, shell-fish, and carrion are unable to be obtained he is ready to become a bird of prey, and rival the hen-hawk, or the fish-hawk, as most convenient. It is amusing to see him circling in the air, in company with the seagulls, and with them diving for, and catching fish in the same manner. Most animals have an instinct for a certain kind of food, whether animal or cereal, and they confine themselves to the class of food which nature seems to have ordained for them; but the crow was not organized on a narrow plan. He is not particular, except as to having something; and he will not starve, nor even emigrate if food of any kind is to be obtained within his region. In the spring he moves northward, possibly on account of the temperature; but wherever he is he is evidently a creature of a higher order than the types that are near in the scale to him. So while what we term instinct is of a low type, it is not always confined to a narrow range. In some of the lower types we see beautiful and instructive work, but it is all after one pattern. The lower the type the more mechanical or stereotyped it is; while the higher the animal, or type, the more this primary faculty is varied, and the more does it resemble the higher intellect of man.

We frequently hear the common work of the lower orders of creation spoken of as something wonderful, and as though it required talent superior even to man to accomplish it. People who make such remarks don't seem to comprehend the works of the Great Creator of the Universe, or the powers that he has given to each creature. Man has no need to compete with the lower animals. His powers are far more varied; and herein is the rule of creation. The lower the type the more confined it is to one channel the more stereotyped in its nature; while the higher the grade the more varied the natural powers. Man may be surpassed by some very low order of creation in some one branch, as the superior man may be surpassed in some physical or even mental branch by some inferior person. But this is all the little inferior animals or persons can do, while the superior man can, if necessary, even compete with the lower animal in his own little sphere, and not only compete with one of them, but with all of them; enlarge their contrivances to a mammoth scale, and do such works as all the combined animals together could not think of imitating. The lower animal has, as it were, one talent, and oftentimes this one talent is a superior one, but he can go no farther. His one talent descends from generation to generation; the variety is ever the same as the original type itself. They are like a machine built upon one plan, to turn off just such work, and no other. No variety can be introduced. There is no demand; their lines are within a narrow compass; and there is no need for a variety. What they do they do well; it absorbs all their time and talent, and all declare the glory of their Creator. The highest type of Creation, man, even though he has power as an imitator, has no power over creation itself; and if man has no power in this respect much less have the lower creations which are governed by instinct. By this low grade power they work out their salvation. Let us not think that there is no plan or object in this, and that the creatures of this lower power have no influence for good upon the destiny of creation. They are, each and every one, making their little contributions toward the perfection of the whole; and while the grand purpose of creation itself is an unknown power, it would seem, nevertheless, to be within our sphere to grasp the spirit of it, and to see wherein all these minor works of the inferior orders, governed by what we term instinct, are valuable in their relation to the general welfare of the world.

In the plan of creation the primary conditions were evidently rude; perhaps they could have been ordered after a higher type at first; but such does not seem to have been the fact. Had it been, there would have been no such opportunity for growth and development. Instinct was necessarily a primary faculty and

factor. It has been a wonderful power in the wonderful handiwork of creation, and has led up to higher things; being as it were a necessary foundation on which more important things could rest.

WASHINGTON, D. C.

WHILE THE CHILD LIVED.

By * * *

This death-scene was the strangest I had ever witnessed. Quite in the center of the room, which was furnished with every conceivable luxury and made beautiful by bright silk draperies and flowers, was a bed which seemed a world too wide and too long for the frail infant that lay upon it, slowly breathing its short life away. An embroidered screen was spread out at its head, to shield it from the draughts, and the brilliant hues, so deftly mingled that they seemed a shimmering mass of undistinguishable color, made more noticeable the waxen pallor of the dying child—a child who had been always delicate, and who could never hope to gain health or strength even if it lived, therefore whose dreaded loss could not surely be the sole cause of that tragedy of the emotions which was being enacted before me.

Strangely enough, two who should have been drawn together by this common trouble seemed held apart by it. Each met it in a different manner, yet neither with that resignation which I, knowing the facts of the child's case, had expected. Like a statue stood the mother, so erect and motionless, the straight-falling folds of her severe white morning gown tending to complete the illusion. Her features also were hard and absolutely as expressionless as marble, though once as she raised their heavy lids I saw in her eyes a gleam—more like fear than sorrow. It was as though she were paralyzed by some resistless dread. Tears and warm soft grief I could have understood; it is natural a woman should cling to a first and only child, even though its retention may mean life-long misery for itself and her; but this deep, silent agony of mind—or heartless callousness, whichever it might be—I confess was quite beyond my comprehension, and I turned to her husband to see if I could learn anything from his aspect that would help to solve the problem.

Jack Carisfort's face wore no such impenetrable mask. He was white and haggard-looking, and his pleasant gray eyes, blurred with a not unmanly moisture as they met my gaze, were expressive of very real feeling, that yet—as I studied him more attentively—I could not help fancying was connected only in a secondary degree with their threatened bereavement. It appeared as if he were suffering another pain through this; and the eager glances which sped frequently in my direction—as though I were the Delphic Oracle, and possessed of super human powers to bring my prophecies to pass—were full of anxiety; and surely this time it must be my imagination suggested fear.

Had I been unaware of the true circumstances of their marriage, I might have allowed fancy to run riot in an opposite direction. I might have supposed him passionately devoted to a wife who had no love to give him in return, and by that means come to the conclusion that jealousy of the child, which had, perhaps been nearer to her heart, was the keynote of his mysterious attitude towards her. But this could not be so, I knew. Since I entered the room he had not addressed a word to her, save the necessary common-places, and all the time he had stood aloof from her, without an attempt at consolation, while she never turned to him as though expecting it. Besides which, I remembered well their wedding day, and the disagreeable impression it had left upon my mind.

Jack's father had been an old friend of mine, and when the boy was left to fight his way in the world as best he could on his slender pay as lieutenant in the navy, I had felt a semi-paternal interest in him which I had demonstrated as often as possible in acts of practical help. He was a warm-hearted, reckless youngster, whose worst faults had been the natural ones of his age. It came upon me as a shock when the report reached me that he was deliberately intending to marry for money—a fact which he himself subsequently confirmed.

"I shan't have to sponge on you any more, doctor. Do you think I don't know that you have often deprived yourself of little luxuries, perhaps necessities, on my account?"

"It is better to accept a trifle now and then from an old friend than to live altogether on the bounty of a woman," I retorted, dryly.

For a moment he was confused, and a dark flush of shame suffused his face; then he answered hesitatingly:

"We are viewing it from its worst point. Suppose I happen to tell you—I would not say it to anyone but you—that she is so fond of me, it would kill her if she thought I did not care, too? Besides, she is enchantingly pretty. If she had not had this money I should have fallen hopelessly in love with her, I expect, and

that would have been still more awkward, considering the circumstances, don't you think?"

But what I thought it was useless saying, as the wedding-day was already fixed, and his word pledged beyond recall; though when I saw the bride I felt more strongly than ever how great and irreparable a mistake he had made.

This was no mindless child, to be satisfied with sugared phrases and graceful deeds, that cost the door nothing. If she were blinded now by love and the novelty of her position, the truth must dawn upon her eventually, and she would suffer cruelly in a knowledge come too late. Her face, with its lovely smiling mouth, and soft sweet eyes, ever wandering towards her husband, as birds at eventide flutter round their lofty nests, haunted me for many days.

In spite of all forebodings, I was amazed that in two short years she could have developed into the stony-eyed woman who greeted me with such cold unnatural composure when, in answer to a telegraphic summons, I arrived just an hour before; for I had never met her in the interval, and had heard nothing to prepare me for so startling a change.

While I was pondering over these things, Jack was called out of the room; and, as the door closed behind him, Mrs. Carisfort fell upon her knees beside the bed, and passionately caressed the tiny fingers that lay like snowflakes on the satin coverlet. She had thrown off all pretence of coldness. I wondered then how even for an instant I could have suspected she was lacking in sensibility or love.

"Doctor," she cried, turning her anguished eyes to mine, "tell me—is there no hope?"

"There is always hope," evasively. "Be patient; be submissive. Think what is better for the child," I added, as an after-thought.

"God help me! I was only thinking of myself!"

I laid my hand gently on her bowed head, a familiarity my age and position as her husband's friend permitted me. The cry wrung from her tortured heart had gone straight to mine. We were no longer strangers; I felt at that moment she was as much my daughter as Jack, without protestations on either side, had ever been the son of my adoption. I did not answer. It was better to leave all words unsaid than, by ill-chosen ones, touch a false or irresponsible chord; but I think the consciousness of my mute and unobtrusive sympathy had its good effect, for she looked up gratefully through tears that began to fall quietly at first, then afterwards as though the flood-gates of her heart once opened, would never close again.

I went quietly away, knowing that indulgence in her sorrow would be its best relief. Down stairs I found an elaborate cold luncheon spread in the dining room, of which Jack insisted on my partaking, though he himself ate nothing, and flung himself down on a chair near the window after drinking a tumbler of claret at a draught.

"You'll excuse my sitting at the table, doctor; the mere sight of food turns me sick. I have scarcely swallowed a mouthful since the child was taken ill."

I might have considered this an affectation, or, at least, an exaggeration of grief, knowing the child was doomed from its birth, and that its life had been already protracted beyond their hopes; but I caught sight of his face in the sideboard mirror that fronted me, reflected between the massive pieces of shining silver plate that stood before it, and could not doubt the sincerity of his speech, though ignorant still as to its meaning. However, I could wait patiently for an explanation—it having become clear to me that not only on account of my presumed professional skill had I been summoned, but as an old friend, to give extraneous advice in some crisis of the boy's life.

He turned to me now, his eyes glittering with strong, only half-controlled excitement.

"Doctor," he broke out earnestly, "is there no hope?"

The same question his wife had put to me, and I answered more plainly than I had dared to do on that occasion, that a few hours at latest must see the end. Professionally speaking, it was impossible that the child should live.

With a deep groan Jack buried his face in his folded arms, and by degrees blurted out his story, or, at least, enough of it to make me understand the rest.

In my profession confidences are often forced upon us in moments of exaltation that are subsequently repented in cold blood, and I myself had invariably found that these indiscretions were visited on me, who, if at all, had only passively offended. This resulted in my cultivating a manner so determinedly stern and unsympathetic that the most effusive were restrained by it. Even now, when I would have scattered such prudential scruples to the winds, I must unconsciously have fallen into it again, for Jack, after the first unconsidered burst of eloquence, began to falter in his recital, and something, much or little, was left to my intelligence to supply. Enough I gathered to be sure that what I anticipated had taken place. The young wife had gradually discovered her husband's want of

love for her, and had resented it, not in angry words or glances, but by a studied, scornful indifference most galling to one of Jack's open and impulsive disposition, especially as he was beginning to realize he had merited no better treatment at her hands.

The estrangement grew more serious every day, she going her own way with quiet uncomplaining pride, he striving to stifle his conscience, and forget her existence in dissipations that had formerly been little to his taste: a strained state of affairs culminating at last in a passionate scene between them, when Mrs. Carisfort had declared that only while the child lived, for its sake, would she remain beneath her husband's roof. If it died she would consider herself free to go, leaving him half the money he had so degraded himself to gain.

Whether she had merely the one grievance against him, or whether her wrath had been aggravated by any deeper wrong, I could not tell. The strangest part of the story was that ever since the day they had resolved only to meet in friendly intercourse before the world to silence any rumors that might be afloat, ever since that day Jack had been desperately in love with his own wife—with less hope of ever touching her heart again than if it had never been his entirely, to do with as he would. The death of the child, which had been daily, sometimes hourly, expected, would be the signal for their separation, if in the interim he had not succeeded in proving his repentance and winning pardon with her love.

So much Jack Carisfort had told me, when a message came from upstairs begging my immediate presence.

The child was sinking fast. I could see that the instant I entered the room; and this, if it was not read in my expression, must have been divined by my order to stop all remedies and stimulants, with the intent that, all hope being over, these last moments might be in peace.

In perfect silence we waited for the end. Mrs. Carisfort was on her knees as I had left her, her face still averted from my view; but the lines of her figure had lost their rigidity, and were bent in an abandonment of grief. The injured feelings she had come to cherish were swept away by an overwhelming sorrow for the babe who had lain in her bosom so many weary nights and days, and now was passing beyond reach of her mother love and care.

And while she watched the child, her husband was watching her yearningly, infinite pity in his gaze; all thought of self merged in the desire to lighten her grief by sharing it, knowing the impending blow would not fall so heavily if met together. But apparently they were further apart than they had ever been before, and the slender thread that had bound them hitherto, and on which their present visionary fabric of happiness depended, was slowly breaking—while I looked it was broken.

A shadow falling athwart the wee pale face, a shiver running through the wasted frame, it was all over; the child was dead.

Mrs. Carisfort staggered to her feet, and with wild eyes searched my face for confirmation of her fears. Silently I bowed my head and turned away, with an effort mastering my wish to do or say anything to comfort her; for I felt that if ever the breach between these two could be bridged, it would be now, when, her love thrown back upon herself, she would more sorely feel the need of some one to turn to in her trouble. Both thought me heartless, no doubt. My actions have been so often interpreted wrongly. Whose are not? I could afford to rest under this one more misconception, and was satisfied when I saw that things fell out as I designed.

Jack Carisfort went toward his wife with arms outstretched, such an expression in his face as must have softened her resentment, had she once looked up. But with downcast eyes she retreated blindly as he advanced until, reaching the chamber door, she leaned against it, no longer a marble statue, but a woman startled into animation, and panting in her nervous excitement like a wounded deer at bay.

"Wife, listen to me; I have a right to comfort you," he cried in sharp impassioned tones.

"The right is forfeited."

She spoke slowly, with that stiff utterance which is not indicative of lack of feeling, but the reverse. I, who had not mixed with the world without observing and grasping some of the contradictory intricacies that go to form a woman's character, guessed that already she was relenting, though her fingers were on the handle of the door, and the starched folds of her white gown were gathered hastily round her with a forbidding rustle to escape his contact. Jack, however, was less experienced, and his perceptions were doubtless blunted by his strong interest in the point at issue.

"You are not leaving me? not—for ever?"

"Why should you care?" bitterly. "The money—as much as you want of it—is yours."

"Let the money go to found a hospital. I will never touch a farthing. I care nothing for it; I care for nothing in the world—but you."

And then, as she answered nothing, but stood there trembling:

"Think! what shall I do with my life—alone!"

Had there been another door in the room besides the one they barred, I should have gone out at this juncture: as it was I examined intently the flowers in the window seat, as though I had no interest than botany, and placed both hands over my ears in a desperate struggle to keep their privacy intact.

At last I turned round with some preparatory noise as a warning, which, as a faithful chronicler of events, I must add was disregarded.

They were standing near the bed; the one arm gently supporting her as she leant across his breast, with his disengaged hand softly caressing her hair. His face was very grave, yet happier than I had ever seen it before, even in early days, and though the tears were still in her sweet eyes, a tender smile played about her mouth.

Not a moment forgetting their loss, they were conscious all the while that they had won something which otherwise might never have been theirs. While the child lived, it had been a link only strong enough to keep them together in outward amity; but by its death it had drawn them so near one to the other that none could ever divide them, save that Dark Angel who had then passed over—his terribly beautiful face veiled in mercy as he smote, his sable wings touched hopefully the light.

RELATION OF DREAMS TO THE WAKING LIFE.

Various distinguished writers remarking on the phenomena of dreaming agree in affirming that the thoughts of our sleeping hours must invariably bear some defined relation to the antecedent thoughts and events of our lives—it may be to the acts of the previous day; or, on the other hand, to ideas separated from our last waking moments by an interval whose years make up the best part of a life's duration. To say that dreams may deal with subjects of which we have never had any knowledge whatever is to suggest the indefensible proposition that we can and do remember all the events and ideas which have occurred and been present with us during our entire existence, or, in one word, that memory is practically omniscient and infallible; whilst against the idea just noted we must place the opposing thought, that the brain's action being largely unconscious in the common operations of receiving, and certainly in those of registering and preserving impressions, it is more logical to conclude that dreams usually represent images and conceptions of material things—these material ideas or events being often indistinctly presented, frequently altered and transmogrified in their reproduction, and commonly projected within the range of our night-thoughts in a fashion which may defy our recognition and comparison of them as parts of the waking-life of former days. There is no lack of proof from many sides of the extreme probability that these assumptions represent the whole or the greater part of the truth about dreams.—ANDREW WILSON.

THE SWEET GIRL GRADUATE.

She has wrestled with the sages of the dim historic ages, she has studied declamation from Demosthenes to Burke;

She has sounded Schopenhauer and been under Dante's power, and can giggle in all languages from English down to Turk.

She can argue in the isms, knows the history of schisms, and will go way back to Adam to elucidate her views;

She can bring up illustrations she's obtained from divers nations on the somewhat strained relations of the Christians and the Jews.

From old Socrates to Spencer she has read and read and hence her intellectual adornments are a wonder to be seen.

In the angles she's a terror and in art she makes no error, and she knows the mental value of the hackneyed Boston bean.

She can show that old man Pliny was in some respects a ninny; she has sneered at Archimedes and brought Tacitus to task;

She's revised the laws of Solon, knows the value of a colon, and can calculate the contents of the Dutchman's famous cask.

She has studied up on diction, has explored the realms of fiction, knows the views of Hobbes and Bacon, and of Paley and their crews;

She can quote from Pepys' diary and knows Pope (so small and wiry), and has fathomed Billy Shakespeare and read Burton on the blues.

There is not a branch of knowledge that this girl so fresh from college has not made herself familiar with, from Plato down to pie;

But it isn't for her learning that she fills us men with yearning—it's because she is a woman, and that's just the reason why.

—TOM NASSEON.

WOMAN'S DEPARTMENT.

A COMBINE.

She came here from the middle west
And yet she had, be it confessed,
A Boston air around her;
A figure slight, a forehead high,
An earnest look, a clear gray eye;
And so for her I came to sigh,
And wise and charming found her.

But as to press my suit I came,
Full off she smothered all my flame
By asking curious questions;
The wrongs of woman, the state and land,
What social changes Ibsen planned,
She'd ask me to discuss offhand
And give her my suggestions.

Did I agree with Henry George?
Would selfish capital disgorge
The share that toil demanded?
How could the indigent be fed?
Should criminals be allowed to wed?
Did tariffs raise the price of bread?
She begged me to be candid.

And when the race at last had gained
The highest point to be attained
By growth or revolution,
What would the last great victory be,
The final goal that men should see?
What did Utopia mean for me:
The end of evolution?

And as I heard I grew more dazed,
Until at last, my courage raised
To utter desperation;
"Utopia means for me," I said,
"The social contract when we wed.
"We'll form a trust." She shook her head:
"Call it co-operation."

—CHARLES S. GREENE.

Napoleon in his last days often spoke of the two women who had been his wives. He said on one occasion: "One was art and grace; the other, innocence and simple nature. My first wife never, at any moment of her life, had any ways or manners that were not agreeable and attractive. It would have been impossible to find any fault with her in this respect; she tried to make only a favorable impression, and seemed to attain her end without study. She employed every possible art to adorn herself, but so carefully that one could not suspect their use. The other had no idea that there was anything to be gained by these innocent artifices. One was always a little inexact; her first idea was to deny everything; the other never dissimulated, and hated everything roundabout. My first wife never asked for anything, but she ran up debts right and left; my second always asked for more when she needed it, which was seldom. She never bought anything without feeling bound to pay for it on the spot. But both were kind, gentle, and devoted to their husband." The memoirs of Madame de Remusat say of Josephine that without being exactly pretty, "her whole appearance had a peculiar charm. Her features were delicate and harmonious; her expression was gentle; her mouth, which was very small, did not disclose her teeth, which were not good; she disguised the brownness of her complexion with the aid of rouge and powder; her figure was perfect, her limbs were delicate and graceful; every movement was graceful, and of no one could it be said more truthfully than of her that her grace was more beautiful than beauty. She dressed with great taste and grace what she wore; and, thanks to these advantages and her constant attention to dress, she escaped being effaced by the beauty and youth of the many women who surrounded her."

Years ago it was evident that co-education was a success for the "coeds," as some facetious students of the male sex styled their fair classroom colleagues. But fast iron conservatism was not yet ready to give up the fight. "It is the presence of the young men that alone keeps up the standard of young womanly scholarship," was the next almost despairing cry. Then came Wellsley, Smith and other institutions for the exclusive university education of women, re-enforcing the evidence of Vassar that the highest standards of scholarship can be maintained by woman students under conditions exactly similar to those which prevail in the best institutions for the education of the male sex. Only one test more remained. "Ah, well, moaned the mossback chorus, 'there are one or two institutions in America and one or two in England where men get a super-extra, gilt-edge training. Anyhow, women are not capable of attaining that height.'" Now that Miss Reed has taken the Sargent prize at Harvard for proficiency in Latin poetry, and Miss Fawcett

in Cambridge University, England, has gained the supreme honors in mathematics, the final wail is heard in the excuse lately offered by an American student, to the following effect: "The girls beat us in scholarship because they don't have to give their time to boating and base ball."

Referring to Bishop Spaulding's recent speech delivered to the male and female graduates of the Catholic Convent of Notre Dame, the *Inter-Ocean* remarks: It is needless to suggest to Bishop Spaulding, though not to some less liberal and less thoroughly American prelates, that, as in America alone "the women have emancipated themselves," so in America alone there must be causes moving to and means at hand for their self-emancipation. For our own part, we find the cause and the means to have been the free public schools of the sexes. We can find no other. Reciting in the same class with boys, the brightest girl has found that she was as bright as the brightest boy, and the dullest girl that she was no duller than the dullest boy. These demonstrations went on perpetually and openly in every public school, and they went on perpetually and openly nowhere else. When a bright girl graduated from a private school she was held to be phenomenal, but it became plain in the common schools that the intellects of the sexes, though different in texture, were equal in quality. The result was inevitable. The bright girl began to argue that the college or the studio should open its doors as freely to her as to her bright brother. The duller girl argued that she could keep the books of a factory or operate the keys of a typewriter as accurately as her duller brother. Argument began experiment, and experiment proof. And the equality of the sexes became axiomatic.

Mr. John Fretwell said on the woman's suffrage question at a meeting held in Providence, Rhode Island: Twenty years ago my attention was called to the influence of women in the public life of England and Germany, before that modern Hercules, Otto von Bismarck, had cleansed the Augean stable of German politics. Since then I have studied it thoroughly in Paris, Vienna, Budapest, and Washington. Just where women have most rights, and where their influence is most openly exercised, is that influence most salutary to the family and the State; while in those countries where women have the least measure of public power, it is most true that

Women still rule, and ministers of State
Are at the doors of women forced to wait,
Women who oft as monarchs graced the land,
But never governed well at second hand.

The losses and humiliations of France at Sedan, of Austria in Italy and against Prussia, were due in no small measure to this illegitimate female influence. If, during the forty-nine years of Victoria's rule, English government has been more respectable than in the days when the American colonies broke loose from the rule of George the Third, it is due to the open rule of a responsible female sovereign.

The *London Reformer*: A "crowded and influential" Woman's Suffrage meeting mainly composed of ladies, was held on Monday at Queen's Gate Gardens, Lady Sandhurst presided, and an address was given by an American lady—Mrs. Pearsall Smith—who drew a contrast between the condition of the women of today and their condition when she was young. When a high school was opened in 1826 in Boston, capable of admitting 400 girls, so great was the outcry against the evil effects of educating women that the mayor ordered it to be closed. She could remember when geography was excluded from girls' schools as a study likely to lead to a desire for wandering, and a discontent with home surroundings. A resolution in favor of granting the vote to women was carried, and before the meeting dispersed many ladies came forward and enrolled themselves members of the Suffrage Society.

Edmund Yates, writing to the *New York Tribune* concerning the fact that Miss Philippa Fawcett has been bracketed above the senior wrangler in the mathematical tripos at the university of Cambridge, says: The scene in the Senate-House Saturday beggars description; and the undergraduates who some years ago did not take very kindly to lady students, cheered Miss Fawcett to the echo when she was declared to be above the senior wrangler. Even the oldest dons were carried away by enthusiasm, and forgot for a moment their dislike of a modern innovation which would have driven the

former masters of Trinity to the verge of lunacy. Miss Fawcett's success was the universal topic of conversation in every hall Saturday night, and specially at Trinity, where the archbishop of Canterbury was entertained by the master and Mrs. Butler, herself a graduate of the university.

The American Israelite: In certain well informed circles of Berlin it is known that Prince Bismarck, when the Emperor had dismissed him, visited the Empress Victoria, the mother, to make his parting call. He recited to that lady in a somewhat melancholy tone, how ungratefully the emperor had treated him. The empress said, "You ought not to be surprised at that, when you know how you incited my son to ingratitude against his own father and mother." This reply softened the iron chancellor considerably. If this story is not true it ought to be true. That piece of history is not written yet, and most likely will not be written in our days.

Y. M. C. A. AND MOODY IN MICHIGAN STATE UNIVERSITY.

TO THE EDITOR: In the Michigan State University at Ann Arbor there has been, for years, a Young Men's Christian Association, organized at first on a broad basis admitting all, of whatever creed, to full voting membership. When it got well established "the rational basis" was adopted, by which there are, there as elsewhere, two grades of membership, one admitting to use of library, etc., but no vote, the other including the voting privileges. This last is only open to Evangelical Christians, meaning, as their documents show, believers in an infallible Bible, the Trinity, the atonement by the blood of Jesus, and an eternal hell. This puts the whole control and management of the Association in the hands of those only who believe these sectarian dogmas, and makes it a sectarian body.

Yet this Association has, for long periods, occupied a large and convenient lecture room on the first floor of one of the University buildings, while the students were obliged to climb two flights of stairs to less convenient rooms for their regular college exercises. The great hall seating over 3000 persons, is also freely used by the Y. M. C. A.

In that same great hall, within the year past Moody, the revivalist, held thirteen meetings, preaching the same sectarian dogmas, which a large proportion of the people of Michigan do not believe. The University is the legal and educational crowning high school of the people, organized as such under our unsectarian school laws, and draws yearly some \$75,000 or more of the people's money appropriated by the State legislature to aid its support.

To that appropriation I have no objection, and duly appreciate the usefulness of the great State University, but by what right, in law or justice, can these privileges be given to the sectarian Y. M. C. A., or the sectarian preacher Dwight L. Moody.

These facts I get from credible sources, and if there be any error in my statements they are open to correction. I make them that the people may know this misuse of their University appropriations, and demand that it shall cease. Episcopalians, Presbyterians, and others have erected fit buildings outside the University grounds for religious homes for students and others. This is their right to do, each teaching what they believe at their own cost and on their own ground. Let the Y. M. C. A. go out of the University premises and do likewise, and let Moody and others, of whatever creed, do the same.

G. B. STEBBINS.

DETROIT, Mich., July, 1890.

SPIRITUALISM AND UNITARIANISM.

TO THE EDITOR: Hon. E. S. Holbrook has given some striking thoughts in the last two numbers of THE RELIGIO-PHILOSOPHICAL JOURNAL on "Why Unitarianism Cannot Prevail." He is usually clear and safe in the history and analysis of a subject, but I suggest that his judgment in this case is a trifle biased by his party zeal. He does not admit the possibility of error in the claim so common among Spiritualists that "our views must form the foundation of all true philosophy and religion." Is it not most in the order of nature to stand on a foundation so liberal that investigation in any direction will be unobstructed and any sentiment adopted that brings to us the best proof. I believe myself to be a "retarded growth" by reason of the inverse order in which I reached my spiritual knowledge. I fought my way out of the most hardened

orthodoxy into spiritual light. But had I been previously well instructed in "Unitarianism" as I now know it, I am sure my development in spiritual things would have been much more rapid. There is no starting-point in the race for the "whole truth" more promising than a good Unitarian head and heart. Brother Holbrook admits that "Unitarians have come the most completely out of the dark fogs" by their appeal to "reason." In the light of Unitarian history why should Bro. Holbrook say, "Unitarians seem determined that they will not learn." Where have you lived Bro. Holbrook that none of our struggles for knowledge have come to your observation? It is "determination to learn" that Unitarians stand for, and it is this determination that marks their work everywhere. Bro. Holbrook seems to give them credit for nearly every good quality that goes to make the power to "prevail," except "they have no knowledge of spirit-life." I am sure that a fuller knowledge of the facts would greatly modify this sentiment. I know several very able Unitarian ministers who are most pronounced in their knowledge of spiritual life. It is to be regretted that those who sympathize with Bro. Holbrook's views could not hear such sermons as that of Rev. J. E. Roberts of the Unitarian Church of this city, at the memorial service of the late George W. McCrary, who was a most worthy and active Unitarian Spiritualist. Mr. Roberts stated that his mind had been first and most influenced in the direction of Spiritualism and its clearly demonstrated facts, by Judge McCrary's quiet and clear narration of his experience as a Spiritualist. And I know that a large proportion of Mr. Robert's church are well informed as to spirit-life. Unitarians are not usually very demonstrative in their sentiments, and for the sake of prudence, work out their conclusions to a safe end before announcing them. This may be interpreted by those who "jump at conclusions," as a "determination not to learn." Most Unitarians have canvassed the entire field of Spiritualism, and know the pit-falls into which the careless observer falls, and a demonstrated immortality they know to be the glad experience of a small number of our race. Those who like Bro. Holbrook have gone beyond the possibility of a doubt are likely to be too impatient with those he calls "liberal of the liberals," and are somewhat under the domination of their reason.

S. D. BOWKER, M. D.

KANSAS CITY, Mo., July 6, 1890.

RELIGIOUS REVIVALS.

TO THE EDITOR: After re-reading the splendid inaugural editorial of the editor of THE JOURNAL, and his remarks on "Religious Revivals," I happened to turn to the following in the work of my orthodox mentor—Jacob Boehme. It strikes me that in these few, simple words we have about all that can be said on the subject of Religion. If practically heeded we all would stop our blatant blubbery and learn to be children of God. We would cease calling ourselves "Liberals" or "Orthodox," but servants of the Truth—for which THE JOURNAL stands. Here is the quotation:

"Pray be the children of God, and not the devil's; let not the hypocrites keep you back by their example; they do it for their bellies, for their honors, and for money's sake; they are servants of the Woman of Babylon. . . . Examine yourselves, ask your conscience whether it be in God? That will blame you, and bid you drive the hypocrites from you and seek the clear countenance of God; and look not through spectacles. . . . God is for you. He is in you. Confess to Him. Come to Him with the Prodigal son. There is no other can take the condemnation from you; you cannot enter but through Death into the other world, whither your hypocrisy can't come; otherwise there is no forgiveness sin. . . . If you would serve God, you must do it in the New Man. The earthly Adamic Man can do him no acceptable services; let him sing, ring, roar, call, confess, pray, cry and do whatever he will; all is but fighting with a shadow. The will must be in it; the heart must wholly reign up in it; else it is but conjecture, and a fable of Anti-Christ's—wherewith the whole earth is filled. . . . The will is more powerful than much crying. It has power to be the child of God. . . . For a man must walk in obedience in great humility; and only cast his will into God's will, that God may be both the will and the deed in him. This is the way to salvation and the kingdom of heaven; and no other. Let the Pope and the doctors preach what they will to the contrary; all is but lying and mere hypocritical juggling."

PARKERSBURG, W. Va.

AN APPEAL TO THE CO-OPERATORS OF THE UNITED STATES.

TO THE EDITOR: The co-operators of this country are familiar with the success and rapid growth of industrial co-operation in England, Germany, France and Italy. In all these countries, but especially in England, there is organized action on the part of co-operators for the development of the system.

In the United States a movement of a similar nature has been inaugurated, and an American Co-operative Union, with a National Board of Co-operators has recently been formed with the intention and hope of organizing the various co-operative industries of the country, in order that the system may receive the stimulus to growth, that can only come through organization.

At the twenty-second annual Congress of Co-operative Societies in Great Britain, held in Glasgow, May 26, the delegates in attendance represented a million members. The total share capital of these societies is more than \$51,000,000; their sales in 1889 were over \$183,000,000; their distributed profits, \$17,000,000, and their invested profits, \$26,000,000. Their sales are growing at the rate of \$10,000,000 a year. And yet only forty-six years have elapsed since the first co-operative store was opened in England.

It must be evident to thoughtful minds that the industrial world is disturbed, and that the disturbance is occasioned by the imperfectly adjusted relations of capital and labor, and that competition as a ruling factor in the development of civilization is wholly inadequate to meet the wants and conditions of social life to-day.

Competition has given birth to monopoly. It has been the means of concentrating wealth to a degree that impoverishment of the people, and diminished industrial activity are the result. The continued existence of a system no longer in adaptation with the needs of men, can only intensify the evils from which we are suffering, and produce evils of a still more serious nature in the future.

Competitive industry can only be held in check and finally overcome by the rapid development of co-operative industry, and the transference to government—municipal, state, and national—of industrial powers and functions now monopolized by individuals and corporations.

Co-operative stores are scattered throughout the country, but with the exception of those that were organized into union last November in Chicago, at the National Co-operative Congress, they are unrelated, and are struggling along under many difficulties. In union there is strength, and we ask co-operators, and believers in co-operation, to aid the movement that has been inaugurated for the organization and development of the co-operative industries of the country.

Any information desired on the question of forming local or State associations will be cheerfully given by the General Secretary. The managers and secretaries of all co-operative and profit-sharing establishments are urgently requested to send their last annual report to Mr. Sherrieff, so that a complete record may be kept of such institutions, and also to the end that a more complete union may be formed in the near future.

IMOGENE C. FALES,
Pres. American Co-operative Union,
YORK HARBOR, Me.
THOMAS L. SHERRIEFF,
Gen. Sec'y, 81 Perry St.,
DETROIT, Mich.

A STRANGE EXPERIENCE.

TO THE EDITOR: About two years ago my brother was on his way to the far west to attend to some property he had there. He stopped at our house to visit his parents a few days as it was right on his way. He had a very nice time of it. He talked a great deal about his baby boy, Warren, whom we had never seen. My mother said to me: "Archie thinks too much of that child. It will be a wonder if he is spared to him." The last two days I noticed a change come over him. The last day especially, I saw he was worrying about something. I was busy getting his lunch basket ready with good things to last him through his long journey. But not too busy to notice the change that had come over him. He would get up and pace the floor with his hands behind him, and then sit down again with a sigh. Once in the midst of little humorous talk and while I was laughing he took his hat from the rack and went out and walked around the yard by himself. When he came in I said, "Brother what are you worrying about; tell me and maybe I can help you out." He hesitated, then I told him I believed that he was

using too much tobacco. "No," he said, "that isn't it. I have the strangest feelings come over me whenever I think of resuming my journey westward; I have such a pain here," and he placed his hands on his heart. "It seems like something drawing me back home. I am all right till I begin to think of continuing my journey; then this dreadful feeling comes on, again." "Oh, is that all," I said in a careless way; for he had just left his wife and three little ones well and hearty a few days before. "Now let me tell you brother, use less tobacco or let it alone altogether. And my word for it you'll have no more of those dreadful feelings." Well the day wore past and he was very gloomy at times in spite of all our efforts to keep him cheerful. I said to my mother that I was afraid brother was in a bad state of health, and that he ought not to go on the journey feeling as he did. But she thought he would be all right after he had his business settled. That evening he picked up his satchel; I noticed he was unusually pale and that great beads of sweat stood out on his forehead. I snatched the satchel from his hands and he sank into a chair. "There's no use trying, there's something pulling me back, I feel just as though I must go back home instead of to the west." We sat up till a late hour trying to get him into a better frame of mind.

The next morning as my brother drove away he said, "I am afraid there's something wrong at home." "Nonsense," I said. "Now I want you to have good luck and here goes my slipper after you." I threw it with all my might and they drove away laughing. In a few days he received a telegram telling him that little Warren was dangerously ill. He started for home immediately, and as he stepped off the train in the town where his home was, he was met by his brother-in-law who had come to town to purchase the little coffin for his lost darling, and in whose face he read the dreadful truth before a word was spoken. All night long and the greater part of the next day my poor brother's suffering was terrible. Not a tear escaped his eyes. We thought he would loose his reason. All he could say as he tossed on his pillow was, "My boy, my boy!" At last, thank God, the tears came to his eyes, and we had hopes of him. He was very ill, and recovered slowly. Now he was a healthy man, not given to melancholy, but of a very cheerful disposition. While he was visiting at our house he was hundreds of miles away from his own home, and I think it so strange that he should feel so strongly that there was something wrong at home. We often talk about this wonderful incident for which we cannot account. M. M.

CHICAGO, Ill.

HAS T. L. HARRIS REFORMED?

TO THE EDITOR: Although my name is not mentioned it is evident that Mr. Capron makes allusion to the letter I have written for THE JOURNAL about Mr. Harris. I do not know whether Mr. Harris has "reformed" or not. My acquaintance with him dates from 1856; consequently I have no knowledge of the facts stated by Mr. Capron, from hearsay or otherwise. If I had I should probably have "forgotten" them as I am so constituted as to look upon the bright side of a man's life rather than upon the dark. I have, with thousands of others, been so helped by Mr. Harris' sermons and writings that I have "forgotten" the man and the peculiarities in his work. He does not claim to be a saint, but a sinner, like all the rest of us. In his work in the other world he labors to save the devil more than the saints who, like Bro. Capron, have but little love for him; and if his reports can be relied upon he is more successful in this new field than he seems to have been with a certain class of Spiritualists, whether or not it is because of his native affinity with the inhabitants of hell, that much persecuted class of God's creation. I am not in a position to say. Certain it is that under his administration hell is becoming the Paradise of a new creation in which Lucifer no longer scoffs the Infinite Love but serves it. M. C. C. CHURCH.

PARKERSBURG, W. VA.

A WORD FROM GRAND RAPIDS.

TO THE EDITOR: I write a few lines to THE JOURNAL about the quarterly meeting at Rockford, Mich., held not long since. The society has lost one of its best workers; Mr. Whitney, one of the oldest settlers of Kent county, died a few days before the meeting. The hall was draped in black in honor of his memory. Hon. L. V. Moulton was the main speaker, and he gave a soul-stirring lecture on "Inspira-

tion and How Shall it be Interpreted." We had with us the Grand Rapids medium, Mrs. Frank Jackson, who gave tests from the platform that were a surprise even to me, though I have known her for years. She gave the names of many of whom she knew nothing. I consider her the best test medium we have here in Grand Rapids. She is a good psychometrist and can tell sometimes of future events, as she has in my own case a number of times. She foretold the death of Mrs. Murray, and gave a good description of her, and said I would be there and speak at her funeral. Although I did not know that she was dangerously sick, it all came true in a few days. Our cause is progressing in Grand Rapids. Our union hall is well attended.

Yours truly,

SARAH GRAVES.

THE ANTHROPOLOGIST.

TO THE EDITOR: In your issue of June, 21 occurs the expression, "Dr. J. R. Buchanan in his new journal the *Anthropologist* says," etc. As I have no new journal, being compelled to give up journalism for want of time to attend to it, I beg leave to correct your remark by stating that the *Anthropologist* was conceived and established without my advice or even knowledge, by the members of the Buchanan Anthropological Society, who regard the new era of science and philosophy to which the *Journal of Man* was started as a matter of great importance to human progress. Their spontaneous formation of a society and establishment of a magazine of course command my approval and admiration, and hence I shall be a regular contributor to the *Anthropologist*.

Very respectfully,

BOSTON, June 28. J. R. BUCHANAN.

THE DIVINING ROD.

TO THE EDITOR: In an article in THE JOURNAL of May 3 I mentioned the circumstances of going to Hudson to locate wells for water-works. Yesterday I received a letter from one of the board of water commissioners saying they had put down four wells all nearly alike, had tested one with a pump that throws two hundred gallons per minute, and the well would supply considerably more. They think of putting down one more and that will give them all the water they want. Hudson is a thriving village of nearly three thousand inhabitants. Those are the last wells I have located. I now feel as though I had better call a halt and stop after locating wells for nearly fifty years. I have located nearly five hundred wells and never went a rod to get a job of this kind; what I have done of business has been solicited by people in person or by letter. I am now eighty years old. CYRUS FULLER.

STARK, Mich.

HASLETT PARK CAMP.

The Eighth Annual Meeting of the Haslett Park Association will be held as usual at Haslett Park situated on the west shore of Pine Lake, Mich.

Pine Lake is located seven and one-half miles northwest of Lansing, on the Chicago & Grand Trunk R. R. It is one and one-half miles long, and one mile wide, containing about one thousand acres. It is a clear and beautiful lake, supplied with excellent water from a subterranean passage, and has but one outlet, which flows to the Cedar and Grand Rivers, which form a junction at Lansing. This lake is the famous resort for the Capital City, and is accessible to thirty other cities and villages by a drive of from one to three hours.

This year the camp-meeting will be under the direction and management of the Haslett Park Association, which was organized under the laws of the state on the 24th day of August, 1889. The following named gentlemen were elected as the officers: James H. Haslett, President; M. J. Matthews, Vice-President; J. M. Potter, Secretary; James H. White, Treasurer. The Trustees were as follows: James H. Haslett, James H. White, M. J. Matthews, J. M. Potter, John R. Briggs, M. B. Sheets, Charles Day.

The camp opens on Sunday, July 27th, and closes September 1st. There will be addresses each Sunday by well known lecturers, and conferences, etc., during weekdays.

The most noticeable improvement for this season at Haslett Park will be the Medium's Home. It is said to be a handsome looking structure, containing sixteen rooms.

The commodious grounds on which the building is erected were deeded to the Mediums' Protective Union by Mr. Haslett. The Home is located on the grounds with the view of extensive additions and im-

provements. Mrs. R. S. Lillie will dedicate the Home Sunday afternoon, August 17, after her lecture. The annual meeting of the M. P. U. will be held on August 20, to elect officers for the ensuing year. All mediums interested in the work are invited to be present.

CAMP MEETING AT EAST OAKLAND, CAL.

TO THE EDITOR: Once in seven years, it is said, history repeats itself. This comes pretty near being true with regard to a prospective camp meeting to commence the 21st of July, to continue several days in East Oakland, at the terminus of the broad gauge local train in Fruit Vale, where the broad acres are beautifully shaded with Eucalyptus and ever-green trees. This quiet spot is so adjacent to San Francisco that the cost of getting to and from it is only twenty-five cents, and with the small admittance of ten cents, none able to be there need be excluded from the enjoyments of the occasion.

The order of exercises will be speaking, music and tests. A general invitation is given to all to attend and participate in all the exercises. Paid speakers have not been employed, as we wish the humblest to have as good an opportunity as the most learned. This for years has been our work to help others to help themselves, as in our Sunday meetings, none are excluded from our platform and as yet have not had to be put down, and we have no fears of disruptions while we maintain harmony within our own souls, and through this sphere of harmony great results will obtain. If any would like to bring their tents and remain through the summer, it is a nice place at small figures, as the grounds are kept by Spiritualists.

MRS. F. A. LOGAN,

1107 23d Ave., EAST OAKLAND, Cal.,
June 30th, 1890.

MISS E. J. NICKERSON IN CHICAGO.

TO THE EDITOR: On Sunday evening, July 6th, Miss Emma J. Nickerson of Boston, spoke to a crowded house in this city. There was not a vacant seat, although the notice of her lecture had only been given three days before. Miss Nickerson's subject was: "The Spiritualism of Yesterday, To-day and To-morrow." For eloquence and logic, it seemed to us who listened, there has nothing equal to her effort been heard here in a long time. At the conclusion of the discourse a resolution was unanimously and enthusiastically adopted, inviting the speaker to return and labor with us in the fall.

CHICAGO, July 10th.

A. WELDON,
Chairman.

A GOLDEN WEDDING.

The New Boston (Ill.) *Graphic* gives a four-column account of the Golden Wedding on July 1st, of Mr. and Mrs. William Drury, probably the oldest couple in Mercer County, and certainly the most public spirited. Mr. Drury is now in his eighty-first year; he was born in Ohio, and emigrated from Indiana to Illinois in 1833 with less than fifty dollars worth of property all told. In 1840 he returned to Indiana and married Vashiti Lewis his former pupil. Mr. Drury still owns the bit of land on the Mississippi bluffs where he first stuck his stakes and began a phenomenally successful career which has resulted in making him a millionaire and the owner of immense tracts of land. Throughout all the trials of frontier life Mrs. Drury has ever been the faithful helper and trusty adviser. Together this couple have labored and grown old as well as rich. But it is not in worldly wealth alone that they have amassed fortune. Many years ago they became Spiritualists, and they have each year "laid up treasures in heaven," until their bank account on "the other side of Jordan" must surpass that on this side.

According to the *Graphic* the Golden Wedding affair at Virdurette—the name of the home estate of the Drurys—was one never to be forgotten by the throng of friends assembled. With viewing the gifts, listening to letters from absent friends and feasting on a huge elk sacrificed by Mr. Drury for the occasion the day passed most enjoyably. As staunch friends of the Spiritualism represented by THE JOURNAL it is

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Master of the Magicians. By Elizabeth Stuart Phelps and Henry D. Ward. Boston and New York: Houghton, Mifflin & Co.: 1890. pp. 324. Price, \$1.25. Here is a novel which takes its readers back to the days of ancient Babylon and of Nebuchadnezzar—yes with the r— and Daniel, whose other name was Balatsu-usur,—"May Bel protect his life." The authors have made modern Assyriology a study and they make skillful use of their knowledge, in portraying the characters and describing the scene of the story. The scripture narrative also comes in in the treatment of the King's strange affection. Human nature was about the same in those ancient days as it is now, and the king and queen, the old man and his daughter, the soldier and the lovely maiden with whom he was in love and the young man who suppressed his love, are all like their modern prototypes, which is only saying that they are men and women. But there is at the same time a flavor of antiquity about the story; the scenes and incidents belong to the far-off past, some of them being based on those Bible narratives have made familiar to all readers. The story is one of unusual merit. It is the product of study, imagination and constructive power.

Java. The Pearl of the East. By S. J. Higginson, with a map of the Island. Boston and New York: Houghton, Mifflin & Co.: 1890. pp. 200. Probably the same amount of information contained in this volume in regard to the island of Java—its soil and climate, its volcanoes, rivers, and general aspects, its vegetation, its wild and domestic animals, the character, religion, customs and history of its people—cannot be found elsewhere in a work of this size. The author has consulted the best authorities, including the work of Sir Stanford Raffles, an acknowledged authority on Java, and his statements may be relied upon as trustworthy. This sketch of Java and its people, although brief, is complete and very interesting.

Psychic Studies, Spiritual Science and the "Higher Aspects of Spiritualism." Albert Morton editor and publisher. San Francisco. pp. 288. Cloth, \$1.25. This volume contains Alfred R. Wallace's lecture, "If a man die shall he live again," together with original articles and selections on such subjects as "Advice to Mediums and Investigators," "Conservation of Health and Life Forces," "Fashionable Christianity," "Iconoclastic Spiritualism," "Magnetic, Mental and Spiritual Healing," "Spirit Phenomena," "The Free Christ," etc. The articles are thoughtful, but some of them are rather too oracular in tone and others—those criticizing opponent's views—rather captious in spirit.

The Lady of the Lake. Stereographed in the advanced corresponding style of Standard Phonography. Prepared and published by Andrew J. Graham. New York. Students of Standard Phonography will find this work of much assistance, as it enables them easily to correct their own phonographic outlines by comparing them with those of the engraved pages. The work of correction is also facilitated by having the common-print key interperaged with the engraved portion of the work.

The Prophet of Palmyra. Mormonism revised and examined in the life character and career of its Founder. By Thomas Gregg. New York: John B. Alden. 1890. pp. 552. Cloth, price, \$1. Mr. Gregg was the publisher of the second newspaper published west of the Mississippi, was acquainted with many of the Mormon leaders, and intimately acquainted with the Mormon people. He has taken pains to investigate the early history of the movement, and he writes from a full mind. The work is full of facts on points that have been in dispute, like the origin of the Book of Mormon. The style is clear and interesting.

Tales of New England. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin & Co.: 1890. pp. 276. These tales brought together and presented in book form will be acceptable to many for summer reading during their vacation days.

Mr. J. J. Morse, the versatile writer, lecturer and medium, as well known in America as in his native England has just published a pamphlet entitled, "Hints to Enquirers into Spiritualism; with rules for the furtherance of Spirit Circles," to which appended advice as to what books to

read upon the philosophy and doctrines of the subject, and a price-list—in English money—of leading books and newspapers. The original writing as well as the selections are excellent, and the advice good. Mr. Morse is evidently making a stir since he returned home. He ought to settle down in this country where such a "hustler" is more certain of earthly reward than in old England.

"Raising the Schoolhouse Flag," is the title of a full page illustrated poem by Hezekiah Butterworth in the 4th of July double number of *The Youth's Companion*. This noble poem expresses the sentiments of the many thousands of schoolboys and girls who have been working for a flag to be raised over their own schoolhouses. The name of the school in each State, and that of the successful writer of the essay which won the flag recently offered by *The Youth's Companion*, are given in this number.

A series of autobiographical essays by a number of the foremost men of letters and men of science of the time was begun in the June number of the *Forum* by the eminent historian, Lecky. He is followed in the July number by Prof. John Tyndall, who writes in a simple and interesting way an account of his early studies and of the influences that shaped his opinions and his career.

The July number of *The Popular Science Monthly* opens with an article by Dr. Andrew D. White on the Antiquity of Man and Prehistoric Archaeology, telling how science has thrown light on the question of the length of time that man has lived on the earth.

"Over the Teacups," in the *Atlantic Monthly*, by Oliver Wendell Holmes in his old age, is as interesting as his celebrated "Autocrat of the Breakfast Table" papers which appeared in the same magazine more than thirty years ago.

Rev. M. J. Savage's Opinion of The Discovered Country.

Boston, Mass., May 26, 1890.
MR. ERNST VON HEMMEL:
MY DEAR SIR—I read the "Discovered Country" with great interest. Considering the method of its composition, it is a most striking work, and well worthy the study of all those interested in the great psychic problem. Most Sincerely,
M. J. SAVAGE.
Price, \$1.00. For sale at THE JOURNAL office.

Ethical Religion is the latest work of William M. Salter. John W. Chadwick, in the *Christian Register* says: Mr. Salter has given us a truly noble work. The style is pure and strong and it rises on occasions to a pitch of lofty eloquence. Something of classical severity has come, perhaps, from loving acquaintance with classic thought. For sale at this office. Price, \$1.50.

LIFE'S HISTORY;

Its Smiles and Tears. Such is the course of life, made up of sunshine and gloom, gladness and sorrow, riches and poverty, health and disease. We may dispel the gloom, banish the sorrow and gain riches; but sickness will overtake us, sooner or later. Yet, happily, that enemy can be vanquished; pains and aches can be relieved; there is a balm for every wound, and science has placed it within the reach of all. There is no discovery that has proven so great a blessing as Dr. Tutt's Liver Pills. In malarial regions, where Fever and Ague, Billious Diseases and ailments incident to a deranged liver prevail, they have proven an inestimable boon, as a hundred thousand living witnesses testify.

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The Three Sevens.

This is a book by Dr. W. P. and Mrs. Phelon, treating of the "Silence of the Invisible." "This story is," in the language of the authors, "a parable, teaching as twenty-one years bring us to the adult physical life; so also may 'the sevens' of years bring adult spiritual growth. The attempt is to portray the trials, temptations, sufferings, growth and attainments of the spirit during earth-life." The marvels in the story are alleged to be not greater than those well attested by psychical researchers.

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Excursion Tickets on all lines leading to Lake Pleasant. For Circulars, Address,

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Lake Pleasant, Mass.

FOR ONSET BAY.

PASSENGERS buy tickets for ONSET STATION, on the Old Colony, because by so doing they contribute to the Camp-Meeting expenses without injury to themselves. The Association has a revenue from this source, and even with this revenue the meetings draw upon the treasury; it has maintained them for thirteen years, costing over \$20,000, without asking for donations or collections. Any liberal Spiritualist should willingly co-operate to the extent of buying tickets for Onset, and thus indicate a desire that the meetings should be continued. Station now open, and passengers, baggage and freight transferred therefrom.

Onset Camp-Meeting,

From July 13th to August 24th.

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Onset Station passengers get first chance at vacant seats on the O. C. R. R. Stations above have only what is left. Travel comfortably. Quick transit; free from dust. Sunday evening Concerts at Onset Station.

Cassadaga Lake Free Association.

The Eleventh Annual Meeting will be held on their grounds at Cassadaga Lake, Chautauqua Co., N. Y., from

July 25th to August 31st, 1890.

LOCATION AND ADVANTAGES.

The Cassadaga Lake Camp Meeting Ground is eight miles from Lake Erie, and seven hundred feet above it. Situated midway between New York and Chicago, and convenient of access from all points. It lies on the shore of a beautiful chain of lakes, three in number, and at an elevation of nearly one thousand feet above the level of the sea. Here can be found the perfection of delightful water scenery and the purity of mountain air. Owing to the great altitude and the purity of the water and air, malarial, contagious and epidemic diseases are almost entirely unknown. The sanitary condition of the camp is carefully guarded, and to believers, and investigators of Spiritual Philosophy, we would say no better place can be found anywhere for rest and recreation, than at Cassadaga Lake.

Good hotel and camping accommodations. The Platform will be occupied by the best talent obtainable and well developed and reputable mediums will be present.

For full particulars how to reach the Camp, list of speakers, excursion rates, etc., send for circular to A. E. Gaston, Secretary, Meadville, Penn.

IMPORTED EDITION.

Lights and Shadows
OF
SPIRITUALISM.

BY D. D. HOME.

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Oh grant I pray strength for this much.

Looking as suffering sin has wrought
To noble hearts good, pure and true,
While hating sin, still let there be
Some thought of the temptation too.

Striving to aid the stumbling feet
Up to a better, higher plane,
Believe what seems to me defeat
Was all his utmost strength could gain.

And may have been a victory
Hardly and barely won, to him,
Oh give me strength to see, to bear,
Though heart is wrung and eyes are dim.

Strength to believe despite the shame
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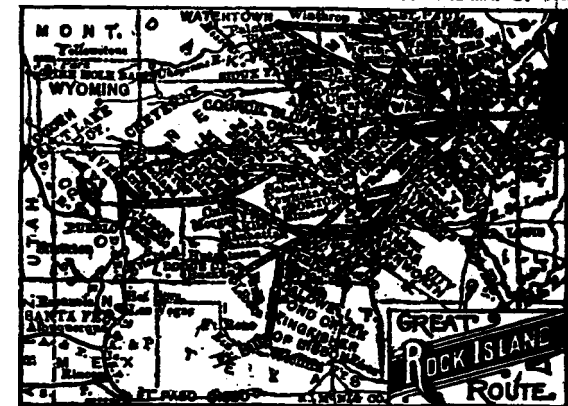
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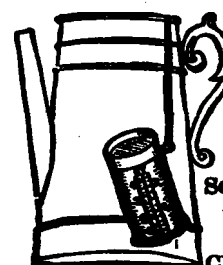
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SIXTEENTH PAGE.—The Publisher. Press Opinions. Miscellaneous Advertisements.

THE JOURNAL will be sent **FOUR WEEKS FREE** to all who so request. A careful reading is respectfully asked. Persons receiving copies, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility.

THE JOURNAL BINDER.

Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of; and a size suitable for THE JOURNAL in full cloth with the side stamped with the name of the paper in full gilt, will be furnished subscribers for *seventy-five cents*, which is fifty cents less than retail price. They will be supplied to none but subscribers at the reduced price. At the end of the year the numbers can be removed, if desired, and the binder is ready for the next year, and as good as new; or the volumes can be left in the covers and put upon the library shelf, and another binder procured. Every number has articles of permanent value—good years hence as during the week of sue.

THE PUBLISHER.

"Earth hath this variety from heav'n,
Of pleasure situate in hill and dale."

These many years the modest Chicagoese have enjoyed their cool summer breezes. They have never boasted over poor, sweltering Cincinnati or St. Louis, nor jeered at sun-baked New York; that is to say, the truly, truly, Simon pure Chicagoese never have; but alas, as prosperity showered her favors in increasing abundance upon the city and the inhabitants thereof the less modest, the avaricious and the boastful flocked in from all quarters of the globe, bringing with them vast supplies of "gall," no end of ambition, and plenty of gross disloyalty toward those dear old fossilized localities where first they saw the light of day. Unconscionable newspaper men who got their start in provincial cities seduced the innocent publishers of Chicago dailies into giving them jobs, and before fairly getting their seats warmed they dipped their pens in the juice of ingratitude and wrote unwelcome truths about their former homes. When the thermometers of Gotham registered 95 degrees, and those of St. Louis went five better, while those in Chicago could not be crowded above 75 degrees, these newspaperial tramps were not content to keep still and enjoy their immunity from suffering and sun-stroke. Not having been bred to it like the genuine or the well-acclimated citizens these sensationalists heralded Chicago as a summer resort. This had been well enough; but not satisfied, these malevolent interlopers proclaimed the misfortune of Chicago's less fortunate sisters. This was too much, and the gods wouldn't stand it. Consequently Chicago and all the inhabitants thereof have been sweltering and gasping for breath, and the bad newspaper men have learned when too late the folly of trampling on the feelings of the less favored. It is probably true that the late heated term was in part caused by the assembling here of the national commissioners of the World's Fair, and the fire generated by the friction of the promoters of rival sites, but this will not palliate the offense of the principals.

The results of the hot weather and unrelenting work through an extended period renders it necessary, so his physician says, for the publisher of THE JOURNAL to get out of town for a while. He would not think this possible if only his pleasure was at stake; but when it becomes a matter of safety, of fitness for the arduous duties of the coming fall and winter, and above all of imperatively needed health-promoting and rest-giving change for the one who has always helped to bear his burdens and do her part both in the office and in the home, then to remain in harness were wilful folly. So the editor-publisher will go in search of fresh supplies of vital force, of information, and of experience; all to be carefully husbanded and brought back for the use of THE JOURNAL's readers between September and June. He will visit the camps at Lake Pleasant and Onset, and quite likely drop down for a day or two at that enchanting spot known as Queen City Park, where the sturdy Vermont Yankees gather to harvest a spiritual crop "after haying"; and where one is sure to have one's affection for old New England renewed and intensified; where in the morning one can see the sun give a glorious halo to the crown of Mount Mansfield and rising higher cast a cloth of gold over beautiful Champlain as it crosses over to weave trappings of unearthly beauty wherewith to clothe the grand Adirondacks to the westward.

I hope that every subscriber who has not responded to my invitation of last week to pay up arrearages will hasten to do it this week. If he waits until it is more easy to do it than not, I fear I may get tired. A tired publisher is bad enough but a tired

editor is likely to be an abomination; so look to it that you are not responsible for tiring him.

The Camp Meeting number of THE JOURNAL—issue of August 9—should be the medium of the best thought on the subjects involved; it should also be read by everybody who visits a camp or who stays at home and wishes he were in camp.

THE JOURNAL is the object of marked and quite universal commendation from its subscribers, as well as from exchanges. There are many letters from old readers which touch my heart deeply, expressing as they do an appreciation both hearty and discriminating. These I would be glad to publish did space permit, and occasionally some may be used. My friends may be sure their words of trust and encouragement are gratefully accepted and are potent for good in that they strengthen and cheer. What I want, though, above all else is active co-operation in all that THE JOURNAL stands for; together with a constantly and rapidly increasing subscription list. The old reader who sends in a new one speaks eloquently, even though his letter is but brief and relates only to business.

PRESS OPINIONS.

Bowdle (South Dakota) *Pioneer*, July 10.
THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, edited by that brilliant forceful and logical writer, Col. John C. Bundy, now reaches our table attired in a new dress and a new form, its sixteen pages being filled with interesting reading from the first to last. While its chief object is the dissemination of a knowledge of a higher, purer Spiritualism, it also finds space for the discussion of scientific and religious topics, and has an able and entertaining department devoted to the interests of woman. The friends of *The Pioneer* may know THE JOURNAL is a publication of high merit because it is endorsed and supported by Miss Francis E. Willard, Reverends Thomas, Swing, Collier and others prominent in ministerial circles. *The Pioneer* readers who may desire a specimen copy of this able exponent of the life to come can obtain it by addressing the publisher, Col. Jno. C. Bundy, Chicago, Ill., and we earnestly commend it to all earnest searchers of the truth.

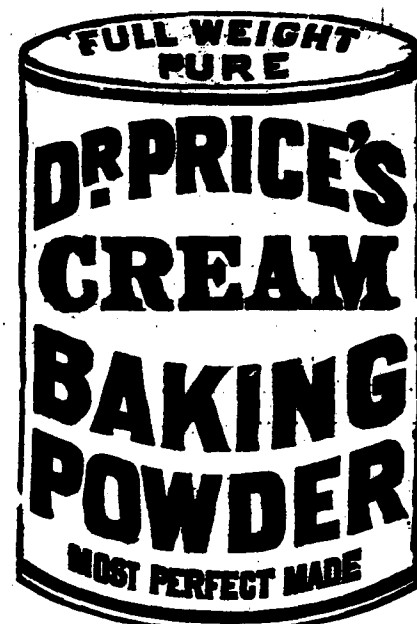
Light, June 28.

THE RELIGIO-PHILOSOPHICAL JOURNAL (Chicago) in its new dress is a distinct improvement. It is handy in shape (similar in form, but larger than *Light*), well printed on good paper, and well arranged. It is issued on the twenty-fifth anniversary of THE JOURNAL's birth, an occasion on which we tender to Colonel Bundy our hearty good wishes for the future and our felicitations on his work in the past. "Topics of the Times," with which the first page is filled, is a series of short notes not unlike our own "Notes by the Way," only they cover a more extended area, not being confined as "M. A. (Oxon.)s" are, to subjects definitely bearing on Spiritualism. The declaration of principles and purposes which follows is an outspoken utterance. THE JOURNAL, its editor says, "has always been an independent, aggressive paper." It has regarded Spiritualism as having to do with both worlds. "Spiritualism is the philosophy of life." We call attention to this attitude, first to endorse it, and next to welcome the constructive work that is indicated for the future.

The Two Worlds, June 27.

THE RELIGIO-PHILOSOPHICAL JOURNAL in a new dress. Among the most promising of the masses of literature that now lie on our table is this newly rehabilitated and ever welcome Chicago spiritual paper. Stern, rugged, even remorseless in its denunciations of fraud, this paper has long been the scare of the evil-doer and the "touch me not" nettle of the over sentimental optimist. It has now put on a new dress, a new shape, and in its neat sixteen-page form, with edges cleanly cut, short, incisive paragraphs, and admirable size for that continual preservation which

its stirring columns demand, it calls alike for unqualified praise and a largely increased measure of support. It is a capital spiritual paper, and its new editorial arrangements commend it to the attention of every reader who sympathizes with the object of its publication.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.
PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.



Will be found invaluable for Cholera Infantum and all Summer Complaints, children or adults. It is a medicine but will be retained & sustain life when everything else fails. 4 sizes 25 cts. up.

THE Watseka Wonder!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF
MARY LURANCY VENNUM

BY DR. E. W. STEVENS.

This well attested account of spirit presence, created a wide-spread sensation when first published in the *Religio-Philosophical Journal*. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues.

To those familiar with the marvellous story, it is
NO WONDER
the interest continues, for in it on indubitable testimony may be learned how a young girl was
SAVED FROM THE MAD HOUSE,

by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending in some respect, all other recorded cases of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

Were it not that the history of the case is authenticated beyond all cavil or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction. As

A MISSIONARY DOCUMENT.

for general distribution, IT IS UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently far and near.

The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum, one from Harper's Magazine for May, 1860, entitled

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make a

SIXTY-PAGE PAMPHLET.

Price, 15 cents per copy.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, JULY 26, 1890.

NEW SERIES—VOL. 1, NO. 9.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

The latest importation is a code for manipulation, so to speak, of the eye, including charts which show that the eye has seven hundred and twenty-nine distinctive expressions conveying as many different shades of meaning. The seductive power of women's eyes now makes them often dangerous. What will result from women's acquaintance with the science of ocular expression?

It is a gave reflection upon the churches, Protestant and Roman Catholic, to say that children must grow up without religion unless it be taught in the public schools, says the *Springfield Republican*. What are the ministers about? What are the Sunday-schools for? Do not the priests visit the families of their parish? Is there no Christianity among the parents? Religion, in the early days of this country, used to be taught in the homes.

The increase of license from a \$50 to a \$250 fee has resulted in the extinction of nine hundred saloons in Baltimore. The supporters of the reform are so well pleased with the workings of the new law that they talk of raising the fee to \$500. The influence of saloons is bad. They control voters in a corrupt manner and make honest elections and decent city government almost impossible. The direct influence they have in making drunkards and perpetuating drunkenness cannot be estimated.

Says F. W. H. Myers: And would there not be something childish in the notion that the unseen world must consist of vague and ghastly objects—

Mockeries and masks of motion and mute breath, Leavings of life, superflux of death,— simply because the apparitions which form at present our clearest indications of that world's existence are by their very nature fugitive and strange? As well might Columbus have turned back when the first drift-wood floated out to him from America, on the ground that it was useless to discover a continent consisting only of dead logs.

The Grand Army of the Republic is not a political organization, but it has strength and influence and the temptation to use it for political purposes when possible, is too great to be resisted by the average politician. There is a strong feeling inside as well as outside the Grand Army that Gen. Alger its commander-in-chief is but too willing to use it as a machine to hoist himself into the presidency, his ambition for office being greater than his love for the Grand Army. The members of this organization should, irrespective of party affiliations, resist all attempts within or without, to work this organization in the interest of any political party. Such attempts, if successful, can only result in the disruption of the order and this Gen. Alger, himself a brave soldier, would avert rather than consciously encourage.

Lemon the pension shark continues to send out enormous editions of his paper published in the interests of universal pensions, to non-subscribers, each

number containing on its wrapper in violation of law, a printed request to the postmaster to see that the publication falls into the hands of "some one who is interested in matters growing out of the war of the rebellion." Whenever the local Washington postoffice authorities have, as they invariably have, refused to forward these editions of a purely advertising sheet, the peremptory order of John Wanamaker has been to let them go. Lemon makes, so it is stated, two or three millions a year out of the pension business. John Wanamaker for supporting this private looting establishment under the eaves of the United States treasury, ought as *THE JOURNAL* said some weeks go, to be impeached.

The Archbishop of Canterbury, as primate of all England, has announced that hereafter he will not permit gentlemen of the cloth to indulge freely in convivial practice. The idea of the head of the English church seems to be that clergymen with fat livings who gamble on races and indulge in all kinds of follies are fit subjects for retirement from the sacred office. This is part of a revolt that extends all along the line. The English establishment furnishes revenue of about forty millions, with salaries and livings of sumptuous size. The people who pay this sum annually for religion, in proportion as they become intelligent, must want the best type of clergymen to be had, and can feel aversion only for the barnacles that have fastened themselves on the people in the name of religion. In Wales the peasantry refuse to pay tithes and there is a strong sentiment in favor of disestablishment. The Archbishop of Canterbury has provided for a proper hearing of protests sent to the bishops in the case of sporting clergymen and he gives the English people to understand that these irregularities must cease.

Archbishop Ireland said, in his address before the National Education Association, that he was in favor of public schools, but objected to their elimination of religion from the minds and hearts of the youth of the country. He asks Protestants to join his church in freeing the schools from the reproach of being irreligious. He would not, he says, have the state teach religion, yet he would have the sects teach religion in the public schools. In other words he wants a division of the school fund along sectarian lines, so that the public schools which Catholic children attend shall be Catholic schools sustained from the public school fund. The agitation under the direction of the Roman hierarchy is to be along this line in the future. It may serve to arouse Protestants to the importance of pursuing an honest and consistent policy in regard to the schools. With what force or effectiveness can they oppose these Catholic designs, while they are insisting that King James' version of the Bible must be read in the schools. Let them take the higher ground that our schools must be secular and then oppose all schemes for the division of the school fund.

According to the well-known doctrine of the conservation of forces, the amount of force can neither be augmented nor diminished. The motion of molecules may change to mass motion, or the motion of the mass may change to molecular motion, but nothing

is lost. If force disappears at one point it reappears at another. Motion is converted into heat, heat into light, light into electricity, etc. These are but different forms of the manifestation of the same force. No iota of force is lost. Such is the doctrine of the conservation and correlation of forces, which among scientific men is considered established upon an impregnable basis. But recently a statement was made, which simple as it is, may reopen a discussion supposed to have been closed forever and revolutionize our natural philosophy. The statement in substance is this: A wound-up watch spring immersed in a powerful acid, will, if kept there long enough, lose its elasticity. There is no force in the solution except such as is found in a similar solution in which an uncoiled spring has been subjected to the same treatment. Now the question is what has become of the force expended in coiling the watch spring. Is so much energy lost? If there is, however small the amount there must be a radical error in the doctrine of the persistence of force. Dr. Edmund Montgomery has been almost alone among men of science in claiming that there is such an error in the doctrine. Can it be shown that the force in the coiled watch spring is not lost? In this simple question are involved important scientific and philosophic problems.

John Charles Fremont will be viewed in the pages of American history as a romantic and picturesque figure. He excited the admiration of the American boy when in 1841 he fell in love and eloped with pretty Jessie Benton and made her his wife in spite of stern old Senator Benton. With surprising energy and daring he explored the Rockies and Sierras, struggling with winter snows and hostile savages, and finding a way through the passes. During the Mexican war he put California under the American flag, and he was elected governor of that state. His name will ever be associated with the golden tale of '49. He was a United States senator, and the first candidate of the Republican party for president. Thousands of gray-haired men there are to-day who recall with pride and enthusiasm the part they took in the campaign in which Fremont was their hero and leader. He was a major-general early in the war of the rebellion and, whether wisely or not, as commander of the western department with headquarters at St. Louis, he issued a proclamation of emancipation of the slaves of those in arms against the United States, and he refused to withdraw the proclamation and it had to be annulled by executive order. In 1862 he chased Stonewall Jackson for eight days, and claimed that he would have cut off his retreat had McDonnell's force been sent to his aid. He lacked evidently some of the qualities of a great general. President Hayes made him governor of Arizona in 1878, and he served until 1881. He was welcomed at the last Republican convention held in this city. The withered, white-haired old man was then but a shadow of the past. His life, full of adventure and romance, of chivalry, patriotism, discovery and military achievement, was one of wonderful variety and thrilling interest. His last years were years of poverty and disappointment. In his 78th year the great "Pathfinder" has gone through the pass which men call death, to the silent land. Honor to his memory.

PLANT LIFE AND MENTAL ACTIVITY.

Some years ago Professor Huxley used the term "biological no man's land" to designate those forms of life which possess some of the characteristics of the plant and some of the characteristics of the animal, but which can not be classified as either the one or the other. Professor Haeckel, in view of the shadowy boundaries between plants and animals, suggested that there be recognized and named an intermediate kingdom to include the debatable members of the two.

Of late years science has disclosed many characteristics not before supposed to be possessed by the vegetable kingdom. One of the most recent claims is that plants possess a certain amount of brain power. Brain is commonly thought of as it exists in the higher animals—an organ from which diverge nerves for the performance of special functions. Some subserving the purpose of sight, others enabling the muscles to move the limbs, and another series aiding in the all-important process of digestion. In these animals the brain itself is divided into regions each of which is now known to have an exclusive use. But in lower forms of life, like worms and snails, there is no actual brain, though the ganglia or collocations of nerve matter scattered throughout their bodies evidently serve a purpose much the same as that of the brain in vertebrates. In the lowest recognized members of the animal kingdom no brain or nerves are to be seen. The fresh water polyp may be cut into several pieces, and all the fragments will grow into separate animals; each of these may be divided in like manner and with like results. The sea anemone has some scattered nerve cells, and the same has been claimed for the jelly fish, but if they exist as elementary representatives of organs active in the higher creatures, they are visible only to the acute physiologist, aided by the finest appliances of the instrument maker. In sponges and the minute forms popularly grouped under the name of animalcules it would seem that there can be no traces of nerves. Yet these morsels of animated jelly are sensitive to the slightest touch, to changes of temperature, even to the obscuration of the sun by a passing cloud.

It is precisely the same with plants. The sensitive plant folds up its pinnules as a protest against disturbance. In a tropical forest at times, a carpet of weeds will become recumbent before the tread of the advancing pedestrians, the irritability being transmitted by sympathy from plant to plant. In these plants there is no aggregation of matter known as the brain and no visible nervous system. Yet more than some of the lower animal forms, these plants exhibit something which is very much like intelligence. Mr. Arthur Smith declares that even in the highest animals the brain itself cannot be looked upon as the sole source of nerve power, that it is not in itself a battery but only an intermediate motor which serves for the more perfect transmission of impulse. In the plants the motor is not seen, but the motion is there, and it can be enfeebled or arrested by the application of chloroform or a weak solution of opium or other soporific. The irritability of some orchids in their lower petals and of others in various parts of their flowers, is remarkable and seems to indicate nervous power. Climbing plants revolve ceaselessly in search of the object round which they are to cling, reminding one of a blind man feeling his way with his staff. Insectivorous plants show something akin to intelligence. The Venus flytrap, the sundew, and other plants are able to digest animal substance, and flies and other nutritive matter are held by the leaves until assimilated. The word "instinct" seems to be as applicable to some of the movements of plants as it is to some of the movements of animals.

The study of plant life and of the lower organisms generally disproves the materialistic hypothesis that life and intelligence are the effect of material organization, and supports the view that the brain and nervous system instead of being the cause or the seat of intelligence are but an external manifestation of an inner principle, a symbolical representation of an unpicturable reality, which is the basis of sensation and thought. Dr. Edmund Montgomery, the distinguished scientist and philosopher, regards it as a "momentous

mistake to maintain with some of our prominent physiologists, that what we call our body is actuated by molecular motions starting in the brain and propagating themselves through the nerves to the muscles. These molecular motions are certainly out-and-out only perceptual signs in the observer, and they can, therefore, nowise be producers of the actions performed by the perceived subject." Dr. Montgomery, although he does not advocate a distinctively spiritual philosophy, whatever be its implications—says further: "We have ample reason to conjecture that to the meagre perceptual signs of the observer [the stir of material particles] there correspond as their awakening cause in the observed Subject a marvellously high wrought existent, of which wondrous activity the Subject's own exalted mental experience is, moreover, another far more direct and adequate sign;" not in physical phenomena, but in a world of efficient powers, transcending the senses or revealed to us only under the limitations which they impose, is the basis of all plant and animal life, that of man included.

ETHICS AND NON-ETHICAL SPECULATION.

Ethics is a system of principles and rules concerning human conduct. The system may be defective and erroneous—in fact it cannot be said of any ethical system that it is complete and perfect. Theories and reasonings in regard to the basis of ethics—in regard to the reasons for moral conduct—belong not to ethics but to philosophy, or if to ethics, then to the philosophical aspect of the subject. There is not necessarily any more morality involved or required in theorizing about ethics than there is in theorizing about the origin of space or the reasons for vertical stripes on the body of the Bengal tiger. A man may not know enough to talk intelligently on these subjects and be entirely ignorant of current theories respecting them, and yet he may be truthful, temperate, honest, just, humane, while another person may be interested in such problems and capable of discussing them ingeniously, and yet be deficient in the moral sense and devoid of moral character. In the Middle Ages the discussion of metaphysical and theological subtleties was of absorbing interest among men who were cruel and murderous in disposition, and addicted to abnormal vicious indulgences.

The distinction should be clearly understood between a moral disposition and a moral life, and a merely speculative interest in questions as to the data of ethics. Not that the discussion of these questions is to be discouraged or belittled any more than those relating to man's nature and development or, which is involved, his genetic kinship with lower forms of life. Such questions are profoundly interesting and undoubtedly in their discussion are involved moral as well as intellectual results. Truth on all subjects is desirable. Correct thinking in the long run is favorable to correct living.

The mistake to guard against is the confounding of speculative curiosity with moral earnestness, intellectual interest in distinctions and differences such as those which appear in discussions relating to the experience and the transcendental theories of ethics with a moral disposition and an enthusiasm for humanity. It should be understood that a man may be very voluble about ethics and yet be a dishonest and unscrupulous fellow utterly unfit, for instance, to speak from the platform of the Society for Ethical Culture so nobly represented by Adler, Salter, Weston, Sheldon and others.

TRUE EDUCATION.

There is no culture worthy of the name which does not include with the acquisition of knowledge, development of the moral nature, strengthening of the love of right and hatred of wrong. A man who has simply a knowledge of books, which he regards as of more importance to him than the things of which they treat, who has never penetrated behind the books and come in contact with nature herself, with the world and its events, with man and his relation, who possesses merely the instruments of knowledge, without the capacity to use them wisely, who can only repeat what

he has read, and makes authority serve in the place of evidence, who can tell all about the siege of Troy, but feels no interest in the great issues of to-day, who can construct elegant sentences without giving a valuable thought or suggestion to the world, whose interest in his race is simply of a sentimental kind, animated by no moral principle or philanthropic feeling—such a man is not, properly speaking, an educated man.

Man's most important education he gets daily through eye and ear and touch in that great university, the world, in which we are all students. Some are more richly endowed or have better opportunities, and learn more readily than others. The results of thousands of generations of observation and study are condensed in languages, governments, religions, moral codes, literatures, and the intuitions of the race. Now, the object of what is commonly called education is to acquaint the child or student with these results in order to enable it to understand nature's methods; or, as an able writer says, "to prepare the child to receive nature's education, neither incapably nor ignorantly nor with wilful disobedience, and to understand the preliminary symptoms of her displeasure without waiting for the box on the ear. In short, all artificial education ought to be an anticipation of natural education."

This natural education is the instruction of the intellect in the ways of nature—which includes man and his relations to the universe—and to discipline the will and cultivate the affections so that they shall be in harmony with the highest mental and moral conditions. The man who is the most truly educated is he who understands the most fully nature's methods, and whose character is most completely in accord with those principles, conformity to which is necessary to man's well being. A mind may be artificially cultivated beyond its normal capacity, and at the cost of intellectual vigor and virility. What is needed is more scientific culture, the development and training of the mental powers to observe, to reflect, to inquire, and to apply practically the knowledge gained. This kind of culture strengthens the mind while it gives it materials for thought and incentives to action.

THE OPEN COURT.

We have decided to make one of the department heads of THE JOURNAL "The Open Court." This is the name of a paper which was started in Chicago in the beginning of 1887 under the management of B. F. Underwood with Mrs. Sara A. Underwood as associate editor—"a name which" says George Jacob Holyoake "will always be a monument to Mrs. Underwood's genius in creating a title when there was not a new one to be found on the earth." The proprietor of the paper wished it to be known as "The Monist's Open Court." Mr. Underwood replied: "As an open court for the introduction and orderly discussion of evidence, it should not have even in the way you suggest—the name 'Monist's Open Court'—the stamp of a philosophical creed or theory." Of the high character and success of the paper under its original management no remarks need be made here, nor need anything be said at this date of the circumstances that led the editors to resign their positions. Their course was as universally commended as that of the proprietor of the paper and his obsequious son-in-law was universally condemned by the liberals of the country. But when the original editors retired from the publication, although the name was retained it ceased to be an open court and ceased also to have any influence. The interests of the paper were sacrificed to personal considerations. One of the dailies said: "Mr. Hegeler has provided his future son-in-law with abundance of help—English scholars to put his editorials into English, translators, revisers, clerks and copyists—but the paper lacks a competent editor, and its subscription list is said to have been reduced to a few hundred, and is daily growing 'small by degrees and beautifully less.'" A distinguished man of science wrote: "It is certainly the most one-sided, biased open court in America." Another world-renowned author wrote: "Unfortunately under its present management it is an organ chiefly for the editor's expatiation and promotion of himself and has

well nigh lost all its influence." *The Academy*, London, which highly praised the paper under its original management, said recently, "The 'court' is open only to one species of philosophy, and its judgments are as dictatorial and *ex cathedra* as if they emanated from an infallible pope."

Under the circumstances THE JOURNAL, of its own motion and without suggestion to the editor and publisher from any one, but with Mrs. Underwood's permission, puts at the head of a department words for the meaning of which the paper still retaining them as its name, no longer stands. THE JOURNAL has always been an open court, practically speaking, subject only to such rules as to merit, ability and worth as are necessary to preserve its character for dignity and judicial fairness. The court in THE JOURNAL will continue, as in the past, open for the introduction and orderly discussion of all questions including moral, social, philosophic, religious and economic questions, that are of interest to thinkers and to the public. The witnesses and the advocates will be treated by the court with absolute impartiality, and the readers of THE JOURNAL will in each case judge for themselves as to the merits of the discussions.

MODERN SABBATARIANISM.

Rev. Prebendary Eyton declares in the *English Illustrated Magazine* that modern Sabbatarianism was quite unknown to the early Christians, and he describes it as "a relic of that hateful system which cut life in two, and left the thought of God's service out of work and play alike. . . . I shall be glad to see a cricket match in every village on Sunday afternoons, and the games and treasures of every institute as freely used as on week days." It is gratifying to see such words from a representative of orthodoxy, showing as they do an insight into the wants of the mechanics, artisans and laborers who greatly need Sunday relaxation and recreation. It is frequently remarked in England that the working classes are beginning to show great indifference to the claims of religion and to religious preaching. One who has an intimate knowledge of their modes of life and thought recently said in the *Contemporary Review*, that "the majority of them look upon theology as having the same value as astrology, and esteem the clergy as on about the same level as fortune tellers, who encourage ignorance that they may live by teaching what they know to be false." Perhaps this is an overstatement of the real truth, but there is no doubt that the English masses are rapidly losing faith in ecclesiasticism and religious formalism. "One 'ud think," says Mrs. Linnet in George Eliot's touching tale of *Woman's Love and Man's Brutality*, "Janet's Repentance," "there didn't want much to drive people away from a religion as makes 'em walk bare foot over stone floors,—sending the blood up to the head frightful. Anybody might see that was an unnat'ral creed." Mrs. Linnet's feelings towards Romanism with its penances is very much akin to the growing distaste of the English working people for a religion so-called which forbids them rational enjoyments on the only day of the week that they can be away from their work. Such a religion is "unnat'ral like."

DECLINE OF DIABOLISM.

Recently the Boston *Transcript* stated in substance that the doctrine of eternal punishment as formerly taught in orthodox churches is not now generally accepted or believed. The *Congregationalist*, one of the most conservative religious journals in this country, replies by saying that it "believes what Christ taught, and considers it a sacred duty to enforce his doctrines as he taught them." To which the *Transcript* responds that the question is not what the *Congregationalist* believes but rather what the members of the Congregationalist churches believe. It says: If it is not true that a very large proportion of the members of the churches connected with that denomination cannot accept—not the doctrine of retribution or of future punishment—but endless punishment—then many of the most reliable, well-informed and well-known members of orthodox churches do not

tell the truth. We re-affirm the statement, and without any fear of contradiction, that the doctrine is not as a rule, taught or enforced in pulpit or Sunday school. If it were persistently taught as formerly, few if any pastors could retain their positions. That the doctrine is still retained in the creeds of the orthodox churches is true, and hereinales the dishonesty of the whole thing, for it is the custom, to a very great extent, to admit candidates to church membership who do not and cannot assent to a belief in the eternity of punishment. We have the best authority for stating that one of the most distinguished pastors of one of the largest orthodox Congregationalist churches of this city said some time since, "We have got to give up our eternal punishment." (See record of this statement and many others in "The World Moves," a book which is causing much comment in certain quarters).

CAMP MEETING NUMBER.

THE JOURNAL for August 9th will be a camp meeting number. The Spiritualist's camp has become an institution; it has apparently come to stay, and is springing up and growing rapidly in various parts of the country. From a small beginning some sixteen years ago it has assumed an importance not dreamed of by the early promoters. That it is capable of vast improvement and that such improvement is essential to the well-being of Spiritualism will not be denied by any competent observer. THE JOURNAL solicits short and thoughtful contributions full of suggestions how to improve these camps and make them subserve the highest interests of the cause and of those who attend. Contributions should be limited as near as possible to five hundred words. A great deal can be said in that limited space if only time enough is taken to condense. There should be a full and frank exchange of opinion between the managers of the different camps as well as between the patrons and managers. THE JOURNAL offers its columns for this purpose and trusts the opportunity will be greeted with pleasure and improved with alacrity. Striking and well authenticated psychical experiences are also solicited for the camp-meeting number. These will be specially valuable in that they will be read by thousands of seekers and investigators. Let such accounts be told in the fewest words compatible with clearness. Do not waste space with any superfluous introduction or remarks to the editor, but begin at once and tell the story, and then stop. All contributions intended for that number (August 9th) should be in this office not later than July 30th, and as much earlier as possible. If you will co-operate with the editor, that number may be made the most valuable ever published. Please give the subject your immediate attention and best thought.

From an editorial in *The Two Worlds*: The specialty of Spiritualism seems to be, first, that it is not a supernatural religion, but a strictly natural one; next, that it proves its truth by its facts, and its naturalness by the morality, justice, and reasonableness of its teachings. It proves itself, too, by its vast and wide spread corroborative testimony, and, above all, it offers the strongest possible incentive to lead pure and saintly lives, by showing how inevitably our happiness or misery hereafter depends on the good or evil we have done here. Thus, being a religion true to eternal principles of good, it does not depend for its effect on any set of emotions, memories, faiths, or traditional beliefs. It is a religion of present, living, facts, and all its facts make for righteousness and heaven. Finally, as an independent fact, one true to Nature and man's best interests here and hereafter, Spiritualism is not called upon to effect a reconciliation with any special form of creedal faith. It is only required to harmonize its teachings with the fundamental principles of good taught in every age, and through the lips of all good and righteous men. Beyond this it is no more required to harmonize with the assumed facts of Christianity than it is with those of Judaism, Mohammedanism, or any other form of faith. Its faults, fallacies, frauds, and errors, are chiefly on the human side. Its spiritual revelations constitute it the greatest living and demonstrable religious fact of the ages.

Some remarkable surgical operations have been performed by Dr. W. Gilman Thompson, professor of physiology in the New York University College, proving that the brain tissue of animals may be interchanged and the subjects still live. Dr. Thompson says: I procured a street mongrel dog, opened his skull over the left lobe of the brain, and through the opening removed a small portion of brain tissue. A cat was simultaneously operated upon in the same manner, and the brain tissues of the cat and dog were interchanged. The openings were closed and treated. The dog made a good recovery from the operation, although he was very feeble for a few days and had to be fed artificially. Subsequently he appeared normal in every way except the loss of vision. He was killed at the end of seven weeks, when the piece of transplanted cat's brain was found firmly adhered to the dog's brain, with the pia mater intact. Now, the features of interest in this experiment are the facts that, first: There is complete union through organic connective tissue of the contiguous portions of the two brains; second, after seven weeks the cat's brain still maintained enough vitality to be distinctly recognized as brain tissue; third, brains of animals of two very different species were thus made to unite. I think the main fact of this experiment, namely, that the brain tissue has sufficient vitality to survive for seven weeks the operation of transplantation without wholly losing its identity as brain substance, suggests an interesting field for further research, and I have no doubt that other experimenters will be rewarded by investigating it.

Room is made in THE JOURNAL this week for the paper on "Hypnotism and Spiritualism" on the principle that spiritual and psychical phenomena are entitled to the most thorough examination, which implies their consideration from the standpoint of every earnest thinker. Mr. Wake, author of the paper, is a gentleman of recognized ability and learning and he knows how to present his thought, both the affirmative and critical side, in a very attractive and effective manner. To THE JOURNAL his method of accounting for some of the phenomena to which he refers is entirely unsatisfactory, indeed, far-fetched, but it is not necessary to discuss the paper in these columns until the readers of THE JOURNAL have had time to peruse it and Mr. Savage has had an opportunity to answer Mr. Wake's strictures and comments on the *Forum* article.

Among the most able, thorough and candid workers in the field of psychical science is Professor F. W. H. Myers. His investigations have acquainted him with phenomena which he believes are evidence of communication with the departed. In this number of THE JOURNAL is reprinted the first part of a paper by Professor Myers entitled "A Defence of Phantasms of the Dead," being a reply to a paper by Mr. Podmore. The remainder of the article and the appendix, which is valuable for the well attested facts it contains respecting "phantasms," will appear in the next two issues of THE JOURNAL. These facts will not add to the conviction of the Spiritualist who has carefully investigated the phenomena of Spiritualism, but they may have the effect to call the attention of many who are not familiar with spiritual phenomena to a class of facts that will prepare them for an unbiased examination of the claims of Spiritualism.

The Illinois Central railroad company has proposed to its employes that from time to time they deposit with the company a part of their earnings for their benefit in the securities of the company. This seems like a considerate proposition, but supposing that some of the employes should be able to support their families and have something left with which to buy shares of stock in this great corporation, how could they sue for damages in case of accident? If they should have but a fraction of a share, in bringing a suit against the company, they would be suing themselves. Of course this is a purely philanthropic proposition, and not a scheme to avoid paying damages to employes, but would it not put the employes in a position in which they would not be able legally to sue the company.

HYPNOTISM AND SPIRITUALISM.

By C. STANILAND WAKE.

Some time ago the Rev. M. J. Savage of Boston, referred in *The Forum* to certain phenomena which he had experienced, and which he was evidently inclined to regard as "spiritual." No one can doubt the *bona fides* of Mr. Savage, and I do not see how any one can do otherwise than accept the genuineness of the phenomena he describes, extraordinary as they are, and apparently opposed to the experiences of every-day life. Mr. Savage invited others to solve the problem he stated, and, although late in the day, as I am not aware that any one else has done so, I propose to offer a solution of it in accordance with the principles of hypnotism and suggestion.

At the end of his article Mr. Savage says, "we are strange beings, and as yet know but little as to ourselves." This is perfectly true. It is related by Mr. J. Mason Browne, in an account of "Indian Medicine" published in the *Indian Miscellany*, that two Assiniboin medicine men had a magical contest and one finally told the other to die, which he did at once. Mr. Browne, who vouches for the facts, also relates a story told to him by a Jesuit missionary, to the effect that a Kootenai Indian commanded a mountain sheep to fall dead, and the animal, then leaping among the rocks of the mountain side, fell instantly lifeless. This the missionary affirmed he saw with his own eyes, and that he ate of the animal afterwards. It was unwounded, healthy, and perfectly wild. Here are apparently well authenticated cases of the exercise by uncivilized people of a power which is dreamed of by a Lytton, but of the nature of which we are almost entirely ignorant. Similar powers are claimed by particular persons among most of the lower races. Thus Mr. E. Tregear, in his account of the Maoris of New Zealand, states that a girl who did not respond to her lover's advances could be bewitched, driven mad, and killed. The hereditary chiefs claimed to be able to "make storms lay storms, kill, wound, stupefy, derange, even bring to life again, but this only under certain conditions."

In all ages persons have been accused of practicing the arts of sorcery or magic, and these are evidently based on that mysterious property of the human organism which is used by the hypnotizer. They are often associated with other phenomena also not unknown to modern civilized societies, and which are equally difficult of explanation. The Shaman of Siberia goes through performances similar to those popularized by the Davenport brothers, with rope-tying, rappings, and tambourine playing. "Spirit" voices are heard, and the soul of the Shaman is supposed, when he falls into a swoon, to leave the body and go off to obtain information asked for by those who have sought his aid.

That certain persons have the faculty of seeing, or rather perceiving, on looking into water or a crystal, what is occurring at a distance, has long been known in the east. This faculty of second sight would seem not to be uncommon among the Scandinavians and the Highlanders of Scotland, and we may suppose it to be possessed more or less by all peoples living in the finer air of high altitudes. The ancient prophets of Israel were seers. When Gehazi, the servant of Elisha, returned from following Naaman the Syrian, the prophet said to him, "Went not mine heart with thee, when the man turned again from his chariot to meet thee?" We have a reference to the exercise of the same faculty in the remark of the Nazarene to Nathaniel: "Because I said unto thee, I saw thee underneath the fig tree, believest thou?" Mr. J. Mason Browne, in the work before mentioned relates a remarkable instance of clairvoyance by an Indian chief in the far west, who sent a considerable distance to meet a party of Europeans who were on their way to visit him. When his messenger was

asked how he knew that they were coming, he replied that the chief saw them and heard them talk. William Howitt had, during the voyage to Australia, a vision of the house of his brother, with whom he was going to stay. Cases of this kind could be multiplied indefinitely, but their explanation is yet uncertain. There are, however, well authenticated instances of the images of persons being seen at a distance from their bodies, not only at the time of death, but while they were alive and in perfect health. Of the former, we have the well known case of the appearance in Nova Scotia to Captain Wynyard and Captain Sherbrooke of a brother of the former officer, who was then supposed to be in England, but who died there at that time. The most remarkable case of the latter kind recorded is that of Prof. De Wette who, on returning home one evening, saw himself, apparently, working at his desk, and from an opposite window watched the figure until it lighted a candle and left the room. The object of this apparition was made evident when, on entering his bed-room the following morning, De Wette found the bed covered with bricks and mortar from the ceiling, which had fallen during the night.

Finally, telepathy or mind-reading is no new phenomenon. Many instances of it are recorded in ancient writings, showing the belief on the subject. In modern times, we have the case of Dr. Justinus Kerner, who could read the past history of any person who called on him. This psychic sight is not limited to the past or the present. It can often perceive the future, as exemplified not only by the visions of the seers in all ages, but by the predictions, which are often founded on vision, of sensitives at the present day.

I have referred to these various phenomena, some of which go much further than simple clairvoyance, clairaudience, or telepathy, to show what mysterious powers belong to man as a living being and not merely as a disembodied spirit, in the usual sense of this term. If then we find that the principles involved in those phenomena will supply an explanation of Mr. Savage's experiences, equally reasonable with that which would refer them to the agency of departed spirits, they must be appealed to in preference to this agency. We will now proceed to consider those experiences in the order in which they are described.

The introductory case of the captain who, while sailing on the Indian ocean, saw the death in New England of the lady to whom he was engaged to be married, is referred to by Mr. Savage as one of mind-reading; and he asks, did the captain really see the lady, "or did she, in that hour, reach out with such a longing that she touched him half-way round the world?" Probably the right answer to this inquiry would involve that there was a mutual mental action and a mutual vision. In the ordinary case of seership, the mind seems to possess the faculty of receiving and recognizing impressions that at other times are inappreciable. If the object perceived is not far distant perhaps the incident may be explained by reference to simple hypnotism. So far as this operation leads to movement on the part of the person subject to it, hypnotism is physiologically described as a process by which "the part of the nervous apparatus associated with conscious perception is thrown out of gear, without preventing the kind of movements which would result were it really in action. Impressions are made on the sensory organs; the sensory nerves convey the impressions to a part of the brain; in the deepest condition of hypnotism these impressions may not arouse any consciousness, but the result may be the kind of movement which would naturally follow supposing the person had been conscious." But in the case referred to by Mr. Savage, there was apparently no hypnotizer and no movement, simply a vision. This does not create any difficulty, however, as hypnotic action is usually preceded by an affection of the organ of sight. It has been noticed that the mere suggestion of a movement may not be enough to excite it, and that to insure success in the hypnotizing experiment, the movement must be made before the eyes of the person operated upon. This becomes imitative action, but it is based on suggestion accom-

panied or followed by vision. The great importance of "suggestion" is shown by the result of the congress held a few months ago at Paris to consider the curious phenomena under discussion. The conclusion there arrived at was that "hypnotism reposes on the incontestable influence of mind over matter; that the hypnotic state is created by suggestion, and that a hypnotizer succeeds in subduing his patient by personal sagacity and psychological observation of the fact that every cerebral cell influenced by an idea tends to realize that idea by starting the nervous fibres corresponding to its realization. The idea then becomes an act." The hypnotic state is usually induced, however, through the organ of sight, and the suggestion which accompanies it appears to affect the mind chiefly through this organ. It is by reference to suggestion, therefore, must be explained the vision which the captain had of the death of the lady. At this supreme moment she herself by intense concentration of thought and energy of will was enabled to exercise the peculiar hypnotic influence, even half round the globe, and thus affect the mental sight. If the distance had not been so great, there would be little difficulty in the case. But to the hypnotizer, distance appears to present, under favorable conditions, no hindrance.

It is noticeable that the objects represented in the psychic vision are often such as can hardly be thought capable of affecting the mind at a distance. Thus, in the case mentioned by Mr. Savage the whole scene of the lady's death was represented, "the room, her appearance, how she died, and all its circumstances." The dying woman, by virtue of her hypnotic condition, conveyed through suggestion of the mind with which she became *en rapport*, ideas existing in her own mind, which though merely subjective were given an objective visual reality. Nevertheless, it is possible that the mental telegraph thus formed may have conveyed, in some mysterious way, to the psychic vision or inner consciousness, an actual perception of what was going on at a distance, in like manner as the seer has visual perception in some other mode than the sensory organs. It would seem, however, that sometimes a dying person may really transmit his image to a distance. Here the thought concentration is so intense that it may be said to carry the very mind with it, so as to give a bodily presentment of the person himself. Mere "suggestion" would seem not to be sufficient always to account for such phenomena; as in the case referred to on a preceding page, of the two young officers in Nova Scotia, both of whom saw the apparition of a distant person known only to one of them. The presentment can hardly be a mere figment of the brain when, as in this instance, the figure becomes visible to more than one person, and moves and acts like a living being, showing that, whatever its nature, it is in some sense an actual embodiment of the thought of the individual.

We are now in a position to deal with the phenomena classed under the head of Spiritualism. And first of those which are spoken of as physical; although in those observed by Mr. Savage, "the intelligence of somebody has always been mixed up with them." If this is really the fact, the question to be decided is twofold: whose intelligence was at work, and how did it operate? In answering these inquiries, we must bear in mind two facts: first, the possibility of the exercise of telepathy or mind reading under hypnotic conditions, and secondly, the power claimed by many psychics of being able to disengage the inner self, wholly or in part, from the bodily organism. This power may extend only to an arm or a hand. The so-called spirit hand is well known, and I have been assured by a gentleman on whose word I can implicitly rely, that he has seen the "spirit" arm of a psychic while his ordinary bodily arms were visible.* Under these conditions there is no difficulty in explaining naturally the "physical" phenomena of Spiritualism. The information given to Mr. Savage by his "spirit friend" was evidently only an ordinary case of telepathy, his own mind being read by the psychic. This

*A lady who knew nothing about the phenomena of Spiritualism, said about a week before her death, and while yet able to leave her bed, that she felt as though she had a double hand.

must be a much less difficult feat than the communication between two minds thousands of miles apart, as in the case already considered. The movement of material objects must also be referred to the influence of the psychic. In the case of the table which Mr. Savage and his lady friend led to the door, there does not appear to be a call for intelligence of any kind. If the table had led them to the door there might have been reason to suspect the operation of intelligence, but the circumstances stated show only the action of some kind of physical power. This is evidenced also by the fact that, in rearing up, the table bent over only so far as the lady's arms could reach. It was apparently governed in its movements by some force which the lady herself exerted; and which was probably dependent on the abnormal condition of her physical organism. The lifting up of the chair on which Mr. Savage was seated is a phenomenon of a similar character. The third hand, usually invisible, may be used unknown to others to produce effects which appear to be physically impossible. Many of the feats performed by D. D. Home may be thus accounted for.

If the psychic is able to produce and use an additional arm, there is no difficulty in explaining the phenomenon of the playing accordion, which would otherwise appear inexplicable without referring it to the action of some other intelligence. The psychic himself played the accordion, although as one of the hands which held it was invisible, he seemed not to do so. When it was held by Mr. Savage and he had to use all his strength to retain it against a force exerted to pull it from him, he was in reality contending with the force exerted by the psychic through his "spirit" hand, which in becoming disengaged appears to acquire a greatly increased strength. The use of the spirit arm and hand furnishes an explanation of the next incident related by Mr. Savage—the grasping of his knee by invisible fingers, which also tapped on his hand. The fact that he was too far from the psychic to be reached by him causes no difficulty, as the disengaged limb could be elongated. It is related of Mr. Home, in the Journal of the English Society for Psychical Research, that his body would sometimes visibly elongate at the waist, nine inches or a foot. There is nothing extraordinary, therefore, in the elongation of an arm under abnormal conditions. Whatever will force was exerted was that of the psychic and not of any spirit agent.

2. We have now to consider the class of phenomena in which the display of psychic force was more exclusively mental. Mr. Savage himself suggests that there may have been examples of mind reading, when he was told things which, although unknown to the psychic, were known to him. That we have in telepathy the true interpretation there can be little doubt. But it will be asked, how came the reference to Mr. Savage's father, supposed to have been seen by the medium, to be introduced, if he was not spiritually present? The answer is, by suggestion. In applying what has been already said on this point to the case under consideration, we must remember that the psychic answers to the person hypnotized, a condition into which those who are often subjected to it may pass with little effort. Mr. Savage would stand in the position of the hypnotizer, and when the two minds were thus placed *en rapport*, certain ideas in his mind were unconsciously suggested to the mind of the psychic, who as unconsciously translated them into act. The image of Mr. Savage's father was impressed on the mind of the psychic and in her hypnotic state she could not do otherwise than believe him to be actually present.

The preceding case is one of simple suggestion, and that which follows is no less so. There is no more widespread superstition than that which accredits the possession by any one of hair belonging to some other person with a certain occult power over the latter. The lock of hair represents the individual from whom it has been cut, and, in some mysterious manner, acts as a medium for the mind reader. How this can be is at present unknown, but as the hair grows most abundantly on the head, where the organ of consciousness is situated, its growth may bear some kind of relation

to the development of the mind. In the story of Samson and Delilah, the loss of hair was the loss of strength, which was thought to be stored in the hair. Telepathy through the medium of the hair, would connect this with nerve force as well as with muscular strength. The handling of any article would seem, however, to enable the psychic to receive from it impressions of incidents connected with the person to whom it has belonged, at all events within a reasonable period. This is simple psychometry.

The hypnotic condition of the psychic and the "suggestion" of the person with whom she is *en rapport* which constitutes telepathy, will account for the letter of two pages, automatically written, addressed to Mr. Savage. There would be no more difficulty for her to write than to speak what she unconsciously read in the mind of the person before her. Mr. Savage might well be impressed by the apparent hints of identity, "little touches and peculiarities that would mean much to an acquaintance, but nothing to a stranger," and yet the wonder disappears when we find that he was told nothing but what he knew before. The trance state is not necessary to telepathy, which is simply a phase of hypnotic suggestion. It is well established that persons, while apparently in their natural physical condition, can be influenced from a considerable distance to act according to the will of the hypnotizer. Mr. Savage was the unconscious operator, and his presence near the psychic would be sufficient to enable her to exercise the telepathic faculty without any apparent effort of will on his part.

3. We now come to a series of phenomena which are much more complicated than the preceding. The idea of suggestion, conscious or unconscious, may be thought not to be applicable to them, as "the information imparted"—that of the whereabouts of a friend,—"was not known, and could not have been known," either to the psychic or to Mr. Savage himself. Before coming, however, to the conclusion that the information was obtained through a foreign agency, we must see whether any other power or faculty than telepathy could have been brought into play. Reference has already been made to the phenomena, which are perhaps only phases of one and the same thing, of the appearance of the "double" and the disengagement of the inner self from the physical organism. The power of thus duplicating one's self is probably possessed by few persons, at least in their waking state, and from Mr. Savage's statement that his psychic friend simply sits and waits, we may infer that she does not pass, consciously at all events, into such a condition as would be required by its exercise. At the same time, the curious case of Prof. DeWette may lead us to think it possible that, while apparently in her ordinary physical condition, the psychic may use the agency of the "double." This would require her to have, consciously or unconsciously, the power of dissociating the dual elements of her spirit organism and of acting through one of them independently and at a distance from herself. It is doubtful, however, whether such an agency need be called into play. What was possible, under special conditions, when individuals were thousands of miles apart, as in the case of the captain and the lady to whom he was engaged, should be no less possible where the distance to be traversed is only two hundred miles. What occurred may have been merely the exercise of the inner sight, the psychic vision which has the power of discerning at any distance. It is true that the "spirit" friend who was supposed to be present said she had no way of knowing unless she sent or went herself to find out. This statement, and the fact that it was fifteen minutes before the answer to the inquiry came, may show the influence of physical conditions. If so, however, they were supplied by the organism of the psychic, and she was the real person who obtained the information desired, whether through the agency of the mysterious entity to which the name of double is applied, or by direct psychic vision. The notion of the "spirit" friend who was supposed to act as messenger was acquired, through the unconscious suggestion of Mr. Savage himself, by the mind of the psychic, who would as unconsciously take on her self the imaginary personality. If the mind of the living sister had

been read, the apparent, but not the real, difficulty would have been increased. It would require only the establishment of hypnotic connection with the mind of the person at a distance, many examples of which condition are on record.

On the principle referred to in connection with the preceding case, may be explained the still more curious one of the "spirit" of a lady communicating to Mr. Savage facts relating to her living sister, the knowledge of which facts must presumably have come from the sister's mind. It is of importance to notice that the information was not given unhesitatingly, as we may suppose it would have been if conveyed by a third person, but "at first vaguely, as though shrinking from speaking plainly." How is this hesitation to be accounted for? By the fact that the mind of the psychic was for the time being *en rapport* with that of the living sister, and therefore not merely reproduced her ideas, but expressed them as the latter would have done. This is a phenomenon by no means strange to hypnotism. In fact it is one of the features of this curious condition, which depends for its results on the more or less intimate union of one mind with another. The psychic who expresses in act the ideas derived from the mind of another, may well go a little further and reproduce the physical characters which the latter would exhibit if he himself gave utterance to them. In hypnotism the suggested idea becomes an act, and when this is naturally associated with particular physical characteristics, these will accompany the fulfillment of the suggestion. The suggestion of pain will be followed by all the external indications of it. Hence, the expression of the ideas derived from the mind of the suffering sister, through the mind of the psychic either directly, or through the agency of a double, would be attended by exactly the same physical peculiarities as would have accompanied the actual communication of those ideas directly to Mr. Savage by the sister herself. This explanation is not really weakened, although it may appear to be so, by the fact that the "spirit" friend is said to have spoken of the distress of her living sister before any reference was made to the latter. The probability is, however, that the psychic assumed the identity of the dead sister at first because the idea of her first occurred to Mr. Savage's mind. The idea of the living sister would then appear by association, combined with a feeling of interest in her welfare, which led to the hypnotic communication with her by the psychic, and the accompanying phenomena.

The last case referred to by Mr. Savage is of the same character as those just considered, but still more complicated, as the "spirit" supposed to be present was that of a person not known to be dead, and who professed to give intelligence of what occurred after her death. The inquirer, who was the niece of the deceased, thought her aunt could not be dead, as no intelligence of the fact had been received. The "spirit" stated, however, that a telegram had been sent as was afterwards found to be the fact. It should be noted that when the entranced psychic was first asked whether she had any impression of the condition of the aunt she replied "No," and that it was not until near the end of the sitting, apparently, that the psychic announced her presence. In the meantime we may assume, the mind of the psychic had, either directly or through the agency of the "double," become in telepathic communication with some member of the family from whom she thus learned the facts, and thereupon temporarily assumed the identity of the deceased. It may be asked in connection with this case, as with all others of a similar character, how comes it that the spirits of the dead happen to be present just when they are wanted. Is it not more reasonable to suppose that the psychic has the power, exercised in most cases unconsciously, of learning from the minds of those with whom she is in hypnotic relations, the existence and the characteristics of the person represented, than that the spirits of the dead attend wherever and almost whenever they are called for? The idea of the controlling "spirit" is always in the memory, if not in the thought, of some one present, and if the psychic has the faculty of mind reading, she may unconsciously clothe herself with the mental

attributes, and if visible materialization is possible with the physical characters, of the deceased.

It may be objected to the explanation here given of the curious phenomena described by Mr. Savage, that it would be simpler to refer these phenomena directly to the agency of the spirits of the departed, than to accredit the human mind while in physical life with the extraordinary powers ascribed to it. The facts of hypnotism and telepathy cannot be denied, however, and it must be replied further that, although the continued existence of the spiritual part of man after death may be true, it is not allowable for this reason to call in the aid of spirits to account for facts which cannot be readily explained by reference to physical or psychological law. The problem must be solved, if possible, without having recourse to the supposition of the interference of foreign intelligences. That many of the phenomena of Spiritualism are due to what is now known as hypnotism and telepathy cannot be questioned, and others of them may be explained by reference to certain powers admittedly possessed by the most sensitive psychics. If some of those phenomena appear to require the recognition of spirit agency, reference to it is permissible only as a last resort, unless the evidence in its favor is positive and unimpeachable.

Mr. Savage incidentally refers to several cases of apparent spirit vision in the hour of death, which are supposed to point to the existence of a spirit world, visible to the inner sight at the hypnotic stage which usually precedes death. Here the mind no longer attends to impressions received through the sense organs, but the consciousness may still be affected by mental impressions answering to the suggestion of the hypnotizer, but evidently proceeding from some other source; which may after all be purely subjective. In its bearing on the whole question of another state of existence the subject of hypnotism is of great importance. It seems to me to give ground for believing in at least the possibility of such an existence, and at the same time, it enables us to form some idea of the nature of the powers and faculties the disembodied spirit, if it exists, may be supposed to possess, and the means by which communications may be conveyed to us from the invisible world, if this is peopled by beings of the same psychical nature as ourselves.

A DEFENSE OF PHANTASMS OF THE DEAD.

By F. W. H. MYERS.

The question whether aught in man survives the death of the body is of course, and undeniably, the most important which researches such as ours can ever hope to solve. It is more than this; it is the most important problem in the whole range of the universe which can ever become susceptible of any kind of scientific proof. Cosmical questions there may be which in themselves are of deeper import. The nature of the First Cause; the blind or the providential ordering of the sum of things;—these are problems vaster than any which affect only the destinies of men. But to whatever moral certainty we may attain on those mightiest questions, we can devise no way whatever of bringing them to scientific test. They deal with infinity; and our modes of investigation have grasp only on finite things.

But the question of man's survival of death stands in a position uniquely intermediate between matters capable and matters incapable of proof. It is in itself a definite problem, admitting of conceivable proof which, even if not technically rigorous, might amply satisfy the scientific mind. And at the same time the conception which it involves is in itself a kind of avenue and inlet into infinity. Could a proof of our survival be obtained, it would carry us deeper into the true nature of the universe than we should be carried by an even perfect knowledge of the material scheme of things. It would carry us deeper both by achievement and by promise. The discovery that there was a life in man independent of blood and brain would be a cardinal, a dominating fact in all science and in all philosophy. And the prospect thus opened to human knowledge—in this or in other worlds—would be limitless indeed.

Since, then, our researches carry us perforce into the neighborhood of a question so vast as this, we must take care that we do not slip into assuming an answer without full consciousness of what we do. In "Phantasms of the Living" any answer whatever was expressly postponed. But evidence reached us which we could not refuse to examine; and Mr. Gurney, as my readers know, was at the time of his death actu-

ally engaged upon this very task. It fell to my lot to complete the paper which he had in preparation (*Proceedings*, Part XIV.), and to add another (Part XV.), which carried the evidence somewhat further. But those papers consisted mainly of a detailed exposition of testimony; and dealt too slightly with the philosophical aspect of the question,—the degree of readiness or reluctance with which we ought to accept the hypothesis of man's survival, when matched with other hypotheses which, if less directly suggested by the evidence, may yet lie more assuredly within the realm of ascertainable law.

Mr. Podmore's criticism upon my views expressed in the above mentioned papers comes, therefore, opportunely. It should be answered not only by actual rejoinder to its arguments, but by something of fuller statement as to the way in which our psychical evidence generally affects the doctrine of man's survival. For Mr. Podmore starts from a thorough belief in the reality of telepathy between living men, and endeavors to explain the so-called phantasms of the dead as being in reality generated by minds still clothed in flesh. His explanations, as he frankly admits, are many of them "far-fetched and improbable"; but he regards them as less far-fetched, as less improbable, than the supposition that anything in man survives the tomb.

For reasons presently to be given I do not regard Mr. Podmore's intermediate position as permanently tenable. In one sense, indeed, I should be glad to think it more plausible than I do; since it might prove a stepping-stone to the acceptance of evidence which I believe to be true, but which is too strange, too remote from ordinary experience, to be readily believed. For I fear lest as students begin to perceive how closely our evidence of telepathy between the living is linked with telepathy between the living and the dead they may suffer a kind of revulsion or backwater, from dread of the "mysticism" which to many minds seems somehow to adhere to the facts themselves, however careful the mode of their presentation.

But the strongest reason for immediate reply to Mr. Podmore's criticisms lies in the danger that those criticisms should operate upon possible informants in a way which he deprecates as earnestly as myself. Our investigation requires that a constant stream of evidence should flow in. It is only by perpetually gathering in fresh experiences at first-hand that we can maintain a real difference in value between our own colligations of actual facts and the loose speculations of a *priori* negation or of a *priori* credulity. The difficulty of collecting this evidence is very great already. It would be increased if possible informants were to suspect, however groundlessly, that their narratives were examined with any kind of prepossession, or their stranger experiences discounted as proving too much. On the other hand, this frank avowal of divergence of opinion between the two secretaries to whom evidence may be sent may suggest an additional motive to our correspondents to furnish materials which may help to decide the controversy in one way or the other.

I must insist again upon the deep importance of the amount and the quality of the records sent to us. The urgent question is not how our evidence is to be interpreted in detail, but whether or no it is to be set aside altogether. Human testimony is on its trial. It remains, that is to say, to be seen whether science can accord to honest testimony (of a kind which can rarely be confirmed by direct experiment) a confidence sufficient to bear the strain put upon it by the marvellous matters for which that testimony vouches. I believe that the veracity, the accuracy of our informants, taken *en masse*, will ultimately support that strain, and that the world will be convinced of veridical apparitions as the world has been convinced of meteorites.

Meteorites,—those other invaders from the unseen,—were until lately quite as scornfully rejected; and naturally rejected, so long as the evidence for phenomena so marvellous rested on antique tradition and peasants' tales. Then came a moment,—like the moment which our inquiry is traversing now,—at which inquiring men who had actually spoken with the peasants and seen the fragments believed that stones had fallen. And then suddenly the fall of meteorites was accepted as a natural phenomenon, an almost inexplicable but a quite undeniable fact. In recent papers I have endeavored to exhibit—so to say—some specimens of meteoric dust. In the present paper I must try to show the hollowness of the negative assumption which for this inquiry corresponds to Lavossier's famous *dictum*, "There are no stones in the air; therefore none can fall upon the earth."

I shall not, of course, debate *ab ovo* the well-worn question of a life to come. Rather I shall discuss in what way that ancient controversy is affected by the discovery of telepathy amongst the living; which I shall here follow Mr. Podmore in assuming as adequately proved. But I must indicate the starting-point from which my argument is to begin. My reader must understand that I am confining myself exclusively to the scientific aspect of the question. I there-

fore waive all reference to the fact that the majority of civilized men profess at least to believe that sufficient evidence of man's survival has long ago been attained. But, on the other hand, I protest against an opposite assumption which seems to me to be almost as narrow, almost as unphilosophical, as blind faith in instinct or in tradition can possibly be. Because we men, with our short and confined experience, have as yet no clear knowledge of thought or consciousness apart from the flow of blood through a ponderable brain, it is often assumed that it is indefinitely improbable that thought or consciousness can, anywhere in the universe, exist except in such a connection. This argument is cogent indeed against the practice of mummifying the dead,—against the expectation that the actual dust of out-worn frames shall be revived by some startling decree. Life, as we know it, cannot persist in connection with disintegrated tissue, a desiccated brain. But what more than this can we affirm? Amid the infinite possibilities of the Cosmos the persistence of discarnate life is *per se* neither probable nor improbable. On the *a priori* aspect of the question science can have no more to say.

I proceed to the more definite query as to how far a belief in telepathy,—in a communication between incarnate minds apart from the operation of the recognized organs of sense,—ought to influence our belief in the possibility of a communication between minds incarnate and minds discarnate,—minds, that is to say, for which the recognized organs of sense are altogether lacking. Mr. Podmore holds, as I understand him, that telepathy should make no difference at all; that there is simply a newly-recognized law of nature which we must henceforth allow for in the same definite manner as we allow for the laws (say) of chemical affinity;—and with the same presumption that any new combinations which we come upon are due to the action, under novel conditions, of this same identical force.

My own view is in one sense more cautious, but in another sense bolder. On the one hand, I do not venture to treat telepathy so freely as Mr. Podmore treats it,—to draw his hypothetical inferences as to forms of it to which experience has not yet introduced us. But, on the other hand, I regard telepathy, not as a fact standing alone and self-sufficing, but as a first hint of discoveries which cannot be circumscribed,—a casually-reached indication of some unknown scheme of things of which thought-transference, clairvoyance, apparitions at death, may be but subordinate effects or incidental examples. Unprovable as such an hypothesis obviously is, it has the advantage of putting us on our guard against other hypotheses which make more pretence to proof. The notion of brain-waves, for instance,—the analogy of the two tuning-forks which vibrate in unison,—was at first attractive to many minds. It seemed comparatively easy to add this new vibration to the numerous systems of vibrations which we know or suspect to be actually traversing space. Yet this fancy of brain-waves (from which, by the way, Mr. Gurney and I were from the first careful to stand aloof) has become less and less plausible, less and less explanatory, as evidence has accumulated. The cases on which such a conception might throw light are everywhere interwoven with cases where it seems wholly inappropriate.

And yet this idea of brain-waves had a possibility of definiteness. It was conceivable that it might have been the key to all the phenomena. There is not the same definiteness in the conception with which Mr. Podmore replaces it. As the key to all the phenomena inexplicable by more familiar causes he suggests telepathy between the living. But telepathy is not a simple and positive conception which we can manipulate with confidence. It is not a law at which we can arrive deductively from other known laws. Nor is it even—like the law of gravity—an expression of a definite universal fact, which we can count upon although we cannot arrive at it deductively.

I probably go beyond Mr. Podmore in holding that the simplest case of true thought-transference, if once admitted, breaks down the purely physiological synthesis of man, and opens a doorway out of materialism which can never again be shut. And I agree with him in holding that in "Phantasms of the Living" a continuous connection has been traced between the smallest experiments in telepathy and such complex phenomena as the phantasmal appearance of a dying man to several persons together, or to a person who never knew him. But from this I infer—not that all these complex phenomena are merely varieties of the special phenomenon with which it was convenient to begin our inquiry;—but rather that a mixed multitude of obscure phenomena can now be seen to have a certain kinship, inasmuch that the evidence for each class strengthens by analogy the evidence for the other classes;—while all classes alike are probably the outcome of laws too remote from terrene experience to admit of being grasped at present by minds like ours.

At the time when "Phantasms of the Living" was written it seemed to be accordant with scientific caution to treat all the supernormal phenomena there in-

cluded as being—whatever else they might or might not be—at any rate instances of the direct influence of one mind upon another. But although I still hold this as true in the main, I should no longer wish to assert it of every case given in that book. Some of those cases, for instance, may be explicable by clairvoyance,—by some energy exercised by the percipient's mind alone, without there being any so-called "agent" in the affair at all. In view of this possibility and of those other still less defined possibilities towards which some of our evidence obscurely points, it seems to me unreasonable to treat telepathy as if it stood alone as a possible explanation;—as if there were no rival conceptions in the psychical field.

And, moreover, the evidential position itself has considerably changed during the past four years. A large part of our evidence for post-mortem apparitions has been collected since "Phantasms of the Living" appeared. And as our evidence now stands I find no rational halting-place between our smallest experimental transferences from mind to mind and apparitions generated by men long dead. I do not mean that each stage of the evidence is equally strong. There are—as has elsewhere been shown—abundant reasons, drawn from the mere ordinary facts of life, which make it much harder to prove a post-mortem apparition to be veridical than it is to prove the same thing of an apparition which coincides with death. But a fresh practical difficulty in making evidence cogent does not necessarily imply a philosophical gulf between the more and the less easily proved phenomena. I suspect that could we see all our phenomena set out in their true relations, we might find that the gap between a phantom generated five minutes before death and a phantom generated five minutes after death was not so broad as the gap between the transference of a card from mind to mind and the impression on distant persons of a phantasmal personality. May not the importance which we attach to death be largely a subjective thing? a mere example of the way in which man's speculations on the universe are tinged with an ineradicable anthropomorphism? Who can say that there may not be quite other points in our chain of phenomena at which a dispassionate non-human expositor might feel it more logically suitable to open a fresh chapter?

My argument, says Mr. Podmore, stands in need of two assumptions;—that the dead still live, and that they can communicate with survivors. Elsewhere he assigns to me a third assumption,—that the dead are conversant with the aspect of their body after its death.

I prefer to put my theory in my own way,—as a single postulate which will carry with it all that I am endeavoring to show in detail. I assume, then, that the individualized energy which generates veridical phantasms is not coeval with the body. It has not, I mean, the same duration as the body; it may have pre-existed, and it may survive. As to the details of this conception,—power of communication, power of memory, etc.,—my view leaves us with regard to the behavior of phantasms of the dead just where we stand in regard to the behavior of phantasms of the living. It leaves us, that is to say, in a state of blank ignorance *a priori*,—an ignorance which can be dispelled by actual evidence alone.

Mr. Podmore believes, as I do, on the sheer strength of the evidence, that Mr. S. H. B., for instance ("Phantasms of the Living," Vol. I., p. 104), was able by what we vaguely call an effort of will, to manifest a phantom of himself to several persons at a distance. Could we have anticipated this? Could we have predicted beforehand how that phantom would behave? whether it would seem to show intelligence or not? whether it would be perceptible to one person only or to more? whether Mr. S. H. B., as we actually know him, would have any recollection of the phantom's actions or no?

We could have predicted none of these things; and neither can we make any prediction as to the intelligence, the memory, the perceptibility of a phantom—if such there be—which is generated after bodily death. And all that I assume is that whatever the energy may have been which generated the phantom of the living S. H. B., that energy was not dependent on the vitality of his bodily tissues. Can anyone show me that it was so dependent? or give reasons why, in our absolute ignorance, my supposition is to be treated as so much less likely than the opposite one? I claim, indeed, that quite apart from any evidence to apparitions after death, and looking only to the class of cases set forth in "Phantasms of the Living," there is good ground for holding that the energy in question is not bound up, in the same way as our conscious mental energies are bound up, with the physiological activity of the brain. The concomitant variations of bodily health and mental vigor form, as we know, an obvious argument for the view that with the total cessation of bodily functions our mental functions also must wholly cease. So far as our conscious mental activity goes, this exact concomitance admits of no provable exception. But so soon as we come to deal with manifestations of the unconscious self,—of the profounder strata

of our being,—the case changes at once. Even in the hypnotic trance we observe a greater independence of certain corporeal conditions,—as when a hypnotized patient can talk freely in spite of a wound which, in his waking state, would keep him absorbed in his pain. This, of course, resembles rather a shutting off of certain bodily distractions than the development of any new mental force. Going a step further, we find hypnotic hyperaesthesia increasingly difficult to explain by anything that we know of concomitant bodily states. But when we come to telegergy,—to the power of propagating influences or phantasms at a distance,—then the familiar parallelism between bodily and mental states assumes a quite strained and hypothetical air. At first, indeed, it might have appeared as though that parallelism still subsisted. We spoke of phantasms coincident with moments of death or crisis,—as though a strong upheaval of the conscious being disengaged some influence which might be felt afar off. But as further cases were gathered in it became clear that the "crisis" which facilitated telegergic action was not necessarily a moment of conscious excitement or strain. Quite otherwise; for it was found that the "agent," at the moment of the apparition, was often asleep, or fainting, or even in a state of coma. Not the moment of death alone, but also the hours of abeyance and exhaustion which precede death, were found apt to generate these appearances. Nor is the moment of death itself, under ordinary circumstances, a moment of impulse or exaltation. Far oftener it is an imperceptible extinction of energies which have already waned almost into nothingness.

It would, then, be nearer the truth to say that telegergic action varies inversely, than that it varies directly, with the observable activity of the nervous system or of the conscious mind. And it follows that the presumption commonly urged against the conscious mind's continuance after bodily decay loses much of its force when we are considering this new-found form of mental energy,—so much less manifestly dependent upon bodily states. We come back—as I have before said—to a problem whose conditions are wholly unknown.

Turning now to Mr. Podmore's criticisms, we find that they fall into three classes. First, he gives reasons for regarding the narratives pointing to post-mortem apparitions as ill-evidenced. Secondly, he endeavors to show that the details of those narratives are not such as we should expect if the phantasms were really generated by the spirits of the departed. And, thirdly, he suggests ways in which those narratives may be explained by the agency of persons still living.

(1) Arguing for his first point, Mr. Podmore repeats a remark on which I have already insisted;—namely, that the mythopoeic instinct of mankind works in favor of a type of "ghost story" far more full-flavored,—more pregnant with poetic justice or with curdling horror,—than our first-hand cases can generally claim to be. It is so; and it was by considering those very cases in our privately-printed series to which Mr. Podmore refers in detail that we assured ourselves that so it was. There is nothing to be surprised at here. And, as I have said, the fact that the mythopoeic drift is in that direction serves to my mind to heighten the presumption in favor of the genuineness of cases of post-mortem apparition so flavorless or so odd as most of those on which I rely;—corresponding so poorly to that which man's fancy loves to feign. I have already explained what I hold to be the cause of the emotional barrenness, the fleeting insufficiency, of most of these projections upon terrene existence of influences whose centre is no longer among breathing men.

And with regard to the amount of that evidence which I hold as good, both Mr. Gurney and I have always stated that it was far less than the evidence for veridical phantasms among the living. It must be less,—as I have again and again to repeat,—because in our ignorance of how the departed "agent" is faring we cannot appeal to his history to show some coincidence with the moment when this phantasm is observed by his surviving friend. We have to leave out of account the great bulk of these post-mortem appearances,—these "visions of consolation,"—because we cannot cite some entry in a departed spirit's diary to prove that he was at that moment endeavoring to manifest himself to his friend on earth. But the evidence, with all its necessary restrictions, continues to accumulate;—accumulates (like our other testimony) just in proportion to the amount of energy and care which are expended in collecting and testing the incidents now lying in the memory of many a percipient who will reveal them only to skilful persuasion. Mr. Podmore knows as well as I how miserably inadequate is all the energy at our disposal,—especially since the loss of our chief and ablest collector,—to garner up the harvest of first-hand evidence which lies ready for us on every side. The found a negative argument upon the small number of cases yet encountered which point to man's continuance is rash indeed;—as rash as it was to argue against man's antiquity when only a few batches of flint implements had yet been discovered. It must never be forgotten that we stand at the very beginning of a quest which no assignable num-

ber of years will complete; and that thus far we have found that almost every solid nucleus of first-hand intelligent testimony to some special type of phenomenon has received with further search fresh corroboration at a rate which,—distinctly perceptible in the work of a few men for a few years,—might easily become overwhelming if a hundredfold our labor were applied to the task for a century.

(2) But going on from the charge of inadequacy in the bulk of evidence, Mr. Podmore proceeds to argue that the characteristics of such apparitions as seem *prima facie* to imply survival of death are difficult to reconcile with the hypothesis that the apparition seen is the manifestation of an intelligent entity, and suggest rather that it is to be attributed to casual hallucination. The absence of apparent motive in these phantasms seem to him to support that view.

I have already explained that, in my view, these phantasms, although emanating from a personal intelligence, do not represent the main current of that intelligence; and must be expected to behave—not as Mr. S. H. B. (to go back to that instructive example) would himself behave when calling upon friends, but rather as his projected phantom behaved;—with the same dreamy absence of apparent purpose, the same blank and fugitive appeal. I have contended,—not that this is all that is left, but that it is all that can usually reach us; that the gulf between disparate modes of existence is too great for any directer message to cross it. Nor do those special characteristics on which Mr. Podmore dwells seem to me inconsistent with my view of what these phantasms signify. I will take his objections in the order of rising importance.

(1) "The occurrence of phantasms resembling animals." We are agreed that a phantasmal figure need not be directly generated by a mind or entity precisely resembling itself. Without, therefore, raising the question of the continued existence of animals after death, we may maintain that their presence among phantasms of the dead is no more of a difficulty than their appearance among phantasms of the living.

(2) "The liability of the percipients to casual and apparently non-veridical hallucinations." To this I demur; and I should say, on the contrary, that in the cases cited by Mr. Podmore the other hallucinations which the percipients had experienced were of a type which, although not provably veridical, are at least, possibly veridical that they rather improve than weaken the evidence for the veridicality of the special apparition in question. Let us take one of the cases cited by Mr. Podmore (proceedings, Vol. VI., p. 26, Case IV.) as a fairly illustrative instance. In that case a lady sees a figure which she does not recognize; her husband then sees it, and recognizes the aspect of his deceased father. Mr. Podmore regards the lady as the primary percipient here, and supposes that she infects her husband with the hallucination; although he does not explain how she manages to infect him with a phantom face and figure well known to him, and unknown to herself. But letting this pass for the moment, let us appraise the weight of the objection that this lady "had experienced a previous hallucination unshared; a circumstance which may be regarded as indicating some predisposition to sensory hallucination." What, then, was this previous hallucination? Was it a skeleton? a Turk's head? a semi-human "Mr. Gabbage"? did it take, in short, any of the familiar forms of morbid illusion? On the contrary, it was the consoling vision of her own father, seen shortly after his death. Now this vision, of course, was not evidential. She was mourning for her father, and grief and excitement may have summoned up a purely subjective figure. I refrain, therefore, from claiming that vision on my side; but I object equally to Mr. Podmore's claim;—to his reckoning it as subjective just because, from the very nature of the circumstances, it could not, even if veridical, have been evidentially cogent. Mr. Podmore describes a message from a man whose death is already known as "practically superfluous"; but this sternly evidential point of view is not always shared by survivors. Nor need the sorrowing girl's departed father have been of opinion (to quote Mr. Podmore's phrase about yet another case) that "after the fact of the death was known the message itself could no longer serve any useful purpose." For although it was, no doubt, "superfluous" for this gentleman to inform his daughter that he had died, he might deem it worth while to inform her that he was still living.

In short, the predisposition to sensory hallucination with which Mr. Podmore credits this lady and other percipients may quite possibly be a predisposition or sensitiveness to veridical hallucinations; just as in the case of many of the percipients in "Phantasms of the Living," who have experienced several phantasms, each one of which proves to have been coincidental.

(3) Mr. Podmore's next objection deals with a fact undoubtedly perplexing;—but equally perplexing, I think, whatever be the theory which we adopt. I mean the fact that several different phantasmal figures have often been seen in the same house. I will refrain from expressing my view on this question until we have considered the theories which Mr. Pod-

more himself suggests for the explanation of these post-mortem phantoms generally.

Mr. Podmore's definition (p. 232) of the nature of the coincidences needed to make post-mortem apparitions evidential closely follows that already given in several papers in these proceedings; nor is it needful to dwell further on the cases which he cites where these coincidences have not been established. Such cases I have already dismissed from my argument as of no value.

Mr. Podmore suggests a possible explanation of the cases to which I do attach importance by one or other of the following hypotheses:—

(1) The latency of the hallucination; allowing a phantom generated at the moment of death to become first perceptible some time afterwards.

(2) The contagion of the hallucination; allowing a phantasmal perception to be communicated from the original percipient to the person or persons present with him.

(3) And, still further, a telepathic infection of the hallucination, from A, who has once seen it in a house, to B, who does not know A, and who has never heard of the hallucination, but who succeeds A as tenant of the house in question.

Of these theses I hold that (1) represents a real fact, although a fact manifestly incapable (as Mr. Podmore allows) of explaining the bulk of the evidence on which I rely. For (2) I have as yet seen no evidence which looks to me plausible; and (3) seems to me a rash suggestion, and likely to attract unnecessary attack.

The suggestion—made by Mr. Gurney in our earliest papers—that a telepathic impression might remain latent in the sub-conscious mind until some favoring circumstances carried it upwards into recognition,—remained for a long time with only rare and inferential support. But (as Mr. Podmore justly remarks) Miss X.'s experiments in crystal-vision have called attention afresh to this capacity of latency. The change which these experiments, if confirmed and repeated, will make in our conceptions on this point will be somewhat as follows: It has long been known that the sub-conscious mind can produce "after-images,"—more or less externalized pictures of some person or object previously seen. This is indeed our ordinary explanation of non-coincidental hallucinatory figures of known persons. But it was usually supposed that after images represented mainly something on which the gaze had been often or strenuously fixed,—as, for instance, objects seen under the microscope. Miss X.'s experiments, on the other hand, suggest that anything which has come within the field of vision may be reproduced as an after-image, whether it has in the first instance been wittingly perceived or no. And some of these crystal-visions seem to have been telepathic; so that (although these contain no clear example of latency or development) we may conjecture by analogy that it is possible for impressions caused by telepathic impact from other minds to remain for some unknown period below the level of consciousness, and then ultimately to rise into perception in some hallucinatory form. But in dealing with phantasms of the dead this possibility has already been expressly allowed for; and Mr. Podmore's remarks seem to add little to what has been said (for example) in proceedings, Vol. V., p. 431.

I cannot, at any rate, follow him in thinking it possible that General Barter's vision of Lieutenant B. (Vol. V., p. 468) may be explained as "the development of a latent image." "The figure," Mr. Podmore says, "represented the agent as he was during life." But an essential part of the narrative is that it represented the agent decorated with a "Newgate fringe," as he never was when General Barter had seen him;—as he never was, indeed, when he was out riding anywhere, since he had only grown that appendage in the hospital during his last illness. Mr. Podmore is surely riding his theory as hard as Lieutenant B. rode his ponies if he supposes that a latent image of a casual acquaintance will vivify itself after nearly a year with change of aspect corresponding to actual fact, and moreover, with an accompaniment, which Mr. Podmore ignores, of marked hallucinatory sounds heard on several occasions by three persons at least. All I can say for that hypothesis is that it seems to me a shade less impossible than its author's alternative explanation of the incident, which will be discussed below.

As regards Mr. Podmore's next point, the explanation of collective hallucinations by actual telepathic infection (without suggestion by word or gesture), I have little to add to my arguments in "Phantasms of the Living," (Vol. II., p. 282 sqq.). I there urge that if we wished to prove that hallucinations can be directly contagious we ought to produce instances of collective hallucinations where other explanations were out of place,—where the hallucination was plainly a subjective affair, and could not, therefore, be independently caused in A, B, and C at the same moment. Nor should there be difficulty in producing such cases of contagion, considering that the great majority of hallucinations, and those the most persis-

tent, are without question purely subjective affections;—being the result of delirium, disease, and insanity. No case of this sort, so far as I could then or can now discover, has ever been shown to be contagious, apart from suggestion by gesture or speech. And even among the casual hallucinations of sane persons I could not, and cannot, find any cases where a hallucination which is obviously purely subjective—as an after-image or a fantastic figure—has been shared by more than one person. I must save space here by merely referring to my early discussion; and must repeat my own provisional view that, until evidence of the kind suggested has been adduced, the fact that a hallucinatory sight or sound is perceived by two or more persons is *prima facie* evidence that this sight or sound—albeit not due to ordinary physical causes—yet has some generating cause outside the mind of either of the percipients.—*Proceedings of the Society for Psychical Research*. June, 1890.

[TO BE CONTINUED.]

DREAMS.

By W. W. CRANE.

A few days after the death of Mr. Tilden the newspapers published an account, given by a gentleman living in Pittsburg, of a remarkable dream, in which he saw Mr. Tilden die. Such stories seem to be as numerous and to excite as much interest in our time as at any other period since the prehistoric age when they probably began to circulate. Among the most famous of the modern instances is the one mentioned by George Eliot, in her lately published correspondence, as having been related to her by Mr. Dickens a short time before his own death. According to this story, President Lincoln told his cabinet, on the day of his assassination, that he expected something very important to happen soon, for he had just had a dream which had come to him twice before, and on each of those occasions "it preceded events momentous to the nation. The dream was that he was in a boat on a great river, all alone, and it ended with the words 'I drift—I drift—I drift.'"

A natural love of the marvellous has probably made many people deceive themselves in a large number of such cases, and, after certain events have happened, imagine they foresaw them in a dream, or felt their approach in some other mysterious way. In numerous instances the extreme probability that something will happen makes mental action about it a perfectly natural effect, whether the thinker be asleep or awake. Many dreams, or other operations of the mind, which would figure as thrilling "presentiments" if they were to "come true," fail to be followed by anything that can be reasonably taken as a fulfillment; and of course these failures in the production of dramatic dream-warning effects attract no attention, and are not usually set off against the cases in which the result is more striking and sensational. Besides, so many things are happening all the time that it would be passing strange if some of them did not correspond, more or less closely, with somebody's dreams or forebodings.

And yet, after due allowance has been made for all such considerations, there remains in this matter a large residue of real mystery. There are well-authenticated cases in which entirely unexpected things, seen to happen while the persons seeing them were asleep or in a trance-like state, and immediately described to other people, occurred quickly afterwards, either just as had been foreseen or with little difference.

In at least one case this has happened twice to the same person. A young lady, living in one of the counties of Maryland, has had such an experience on two occasions. She is not at all imaginative, and describes her two presentiments in a straightforward, matter-of-fact way, making no attempt to account for them, but accepting them as part of the unknowable. One morning she was in an upper room with her mother, when the latter, who was talking to her, was surprised to see her eyes become fixed and her look vacant. In a few moments her natural expression returned, and she told her mother she had seen one of her cousins, who was in the house at that time, come into the room below them with a knife in her hand, and that she stumbled and fell, and the knife cut her face. "I saw it as plainly as I see you now," she said. Neither of them thought any more about the matter until they heard some one fall in the room below, and, on going down, they found that the vision had been exactly fulfilled, except that the knife had not actually made a wound.

Several years afterwards, while the same lady was on a railroad-train with a party of friends, she fell into a similar trance-condition, lasting about as long as the former one, and on its leaving her she told her companions she was afraid there was going to be an accident, for she had seen the mangled corpse of the conductor lying at the foot of a peculiar embankment at the side of the road. She described this embankment minutely, though she did not remember having

seen it on any former journey. About half an hour later the train stopped, and it was soon known that some one had been run over. It was not the conductor, but a deaf man, who had been stooping over the track when the engine came round a curve and struck him, killing him instantly. The train went on slowly, and, as the car containing the excursion-party passed the scene of the accident, they saw that it agreed exactly with the description they had heard.

In such cases as this it is hard to know where speculation about their nature should begin and in what direction it should extend. The various forms of an extraordinary consciousness concerning what is going on at the time naturally suggest plausible theories; and as to that vivid recollection of one's whole past life which sometimes comes with the near approach of death, the explanation offered by De Quincy is at least worthy of serious consideration. It is conceivable that something in the mind of one person might influence the subsequent actions of another; but it could hardly produce, in a few minutes or hours, a combination of circumstances not directly dependent on mere human impulse. The most natural view of the matter is that "second sight" is really a special power—possessed by certain minds, or by all minds in certain conditions—of foreseeing occurrences which are foreordained, or part of a systematic order. This view is one which necessarians and other so-called "fatalists" should not have any difficulty in accepting.

It is becoming a distinctive note of science to deny everything that it cannot understand. Science is rapidly becoming nescience. Now what right has Professor Ray Lankester to express any opinion about the divining rod and the lad Rodwell? Here is an account in the *Echo*:

Professor E. Ray Lankester, having recently expressed some doubts upon the alleged powers of a boy "waterfinder" who has been in the employ of the Grinton Mining Company, in the North of England, the chairman of the company, Dr. McClure, has replied to them, denying emphatically that the boy, whose name is Rodwell, is an impostor. He says that the lad when tested never fails to find either water or mineral veins, the lodes having always been found exactly at the places indicated. The "divining rod" which he holds moves only in obedience to the muscular contraction of his hands, and a rod of any kind of wood, or even of any material substance whatever, can be used, provided it be a conductor of electricity. Rodwell usually walks with his hands tightly clasped before him, and as soon as he steps upon a mineral vein or water, he is powerless to unclasp them until he moves away from the region of the lode or conduit. The lad is about fourteen years of age.

The plain truth is that science—whose magnificent work I should be the last to decry—must enlarge its borders. It has, or it ought to have, outgrown its cradle of materialism, and it would be well advised now to cultivate acquaintance with Spiritualism. If the term is nauseous, I am willing to say "with those inner forces of nature of which science has, hitherto known little or nothing." Professor Ray Lankester is in grave danger of being distanced in the future by the younger generation of scientists whose eyes are open.—*"M. A. (Oxon)" in Light*.

HYPNOTISM AND CRIME.

Professor Liegeois writes as follows to Mr. Walter Leaf, with respect to the question raised in a last number of the *Proceedings*, p. 223: Whether a criminal hypnotizer might not evade detection, even by the ingenious process recommended by the author, if he protected himself by a suggestion to his tool that on one but himself could produce the hypnotic state:—"The objection which you raise at the foot of p. 223 is most serious; it had occurred to myself, but I did not wish to state it explicitly. Still it is perhaps not impossible to answer it. In two words, this is what I should say.

"No one as yet knows for how long a good somnambule—and it is with such only that we need trouble ourselves—would remain absolutely amenable to a suggestion that no one but the hypnotizer himself could produce the hypnotic sleep. No one can assert that suggestion in the waking state, without complete production of sleep, would be forever impossible with the same subject.

"This uncertainty would of itself, it seems to me, be enough to deprive the author of a really criminal suggestion, which had worked successfully, of any certainty of impunity.—*Journal of Society for Psychical Research*.

There are three sorts of heads: firstly, those which acquire knowledge of things and comprehend them by themselves; secondly, those which recognize the truth when it is shown them by others; and thirdly, those which can do neither the one nor the other.—MACCHIAVELLI.



THE LOST KISS.

I put by the half-written poem,
While the pen, idly trailed in my hand,
Writes on: "Had I words to complete it,
Who'd read it, or who'd understand?"
But the little bare feet on the stairway,
And the faint, smothered laugh in the hall,
And the eerie-low lisp on the silence,
Cry up to me over it all.

So I gathered it up—where was broken
The tear-faded thread of my theme,
Telling how, as one night I sat writing
A fairy broke in on my dream:
A little inquisitive fairy—
My own little girl, with the gold
Of the sun in her hair, and the dewy
Blue eyes of the fairies of old.

'Twas the dear little girl I had scolded,
"For was it a moment like this,"
I said, "when she knew I was busy
To come romping in for a kiss?
Come rowndyng up from her mother
And clamoring there at my knee
For 'one little kiss for my dolly,
And an 'tittle uzzer to me!'"
God pity the heart that repelled her
And the cold hand that turned her away,
And take from the lips that denied her
This answerless prayer of to-day!
Take, Lord, from my mem'ry forever
That pitiful sob of despair,
And the patter and trip of the little bare feet,
And the one piercing cry on the stair!

I put by the half-written poem,
While the pen, idly trailed in my hand,
Writes on: "Had I words to complete it,
Who'd read it, or who'd understand?"
But the little bare feet on the stairway,
And the faint, smothered laugh in the hall,
And the eerie-low lisp on the silence,
Cry up to me over it all.

—BY JAMES WHITCOMB RILEY.

IF YOU WANT TO BE LOVED.

Don't find fault. Don't be inquisitive about the affairs of even your most intimate friend. Don't underrate anything because you don't possess it. Don't believe that everybody else in the world is happier than you. Don't conclude that you never had any opportunities in life. Don't believe all the evil you hear. Don't repeat gossip even if it does interest a crowd. Don't go untidy on the plea that everybody knows you. Don't be rude to your inferiors in social position. Don't over or under dress. Don't express a positive opinion unless you perfectly understand what you are talking about. Don't get into the habit of vulgarizing life by making light of the sentiment of it. Don't jeer at anybody's religious belief. Don't try to be anybody else but a gentleman or lady—and that means those who have consideration for the whole world, and whose life is governed by the Golden Rule. "Do unto others as you want to be done by."—*Ladies' Home Journal*.

Running from the mainland of the city of Newport, R. I., into the west side of its harbor, is a long, stanchly-built wharf, says Ellen Le Garde in the *Ladies' Home Journal*. Were you to find your way to its end you would ere long see from the lighthouse beyond a woman appear and glance in your direction. Presently with agile step she runs down the narrow ladder fastened to the stone wall, jumps nimbly into a boat, unties it from its mooring, takes the heavy oars, and with a beauty of stroke all her own pulls with a long and strong pull that sends her flying toward the steps of the pier on which you wait—a woman in middle life, but upon whom time has left but few tell-tale marks. She puts out a welcoming hand with a beautiful white wrist, adding a cheery smile and word of greeting as she makes ready to take you over to Lime Rock as her guest. You have cause for self congratulation in being thus favored by the heroine—Ida Lewis. Lives hang on her vigilance, but to her credit no light on all the coast is as regularly or perfectly attended to, nor does any other gain from the government inspector so high a report. Miss Lewis keeps a daily expense book, noting just the amount of wick and oil burnt, and the time to the second of the lighting and putting out the lamp. In addition, a record of the weather must be entered daily. As Lime Rock light is a first-class light no rations are allowed, the yearly salary being \$750 and two tons of coal.

Smith College located at Northampton, Mass., was founded by Miss Sophia Smith, of Hatfield, Mass., who bequeathed funds for that purpose, defined the object and general plan of the institution, appointed the trustees, and selected Northampton as its site. The object of the institution, as stated by the founder, is "The establishment and maintenance of an institution for the higher education of youngwomen, with the design to furnish them means and facilities for education equal to those which are afforded in our colleges for young men." The college is not intended to fit women for a particular sphere or profession, but to perfect her intellect by the best methods which philosophy and experience suggest, so that she may be better qualified to enjoy and to do well her work in life, whatever that work may be. It is a woman's college, aiming not only to give the broadest and highest intellectual culture, but also to preserve and perfect every characteristic of a complete womanhood. The main building, College Hall, contains lecture and recitation rooms. Lilly Hall of Science, the gift of Mr. Alfred Theodore Lilly, provides ample accommodation for the scientific work and collections. The first floor and basement contain the lecture-room and laboratories for chemistry and physics and the scientific library; on the second floor are the biological and geological laboratories and class rooms, while the whole of the third floor is reserved for scientific collections.

A Washington correspondent refers to Dr. Mary Walker as a "woman who, because she wears man's attire, has long been jeered by those who, let us in charity presume, do not know that she adopted this attire because in the ordinary dress of her sex she could not be as useful as she wished to be on the field of battle and in the field of hospitals where men lay bleeding to death. If Dr. Mary Walker is a crank, or even if trouble, real or fancied, has at last disturbed the equilibrium of her mind, does it follow that she should be held up through all the years of peace as a subject for cheap and shelf-worn wit because in time of awful war she went where skirts would be an annoyance, if not a positive obstruction."

A correspondent of the *Christian Register* writes: In your issue of June 26, I noticed an editorial on the collegiate honors taken this year by young women. I think the name of Miss Caroline R. Gaston of Swarthmore College might well be added to the list of prominent graduates, as this young woman was this year awarded the second prize of \$100, offered annually by the American Protective Tariff League for the best essay upon the tariff question. Miss Gaston was the first woman to win one of these prizes; and, as the competition was open to members of the Senior Classes in all of our American colleges, her success reflects great credit, not only upon herself, but upon her Alma Mater.

Says the New York *Sun* in an editorial: In the new view of women's rights and duties, marriage occupies a place no larger than it does in the career of men. In the case of both sexes marriage and the rearing of children are tending to be recognized as incidents of existence, but as neither the exclusive nor even the primary aims of life. A state of things is near at hand when the notion that a woman has achieved the end of her being by persuading a man to support her under the sanction of marriage, or, as Punch has expressed it, to pay her board, will be generally regarded with undisguised contempt; when on the contrary, women will cultivate for the same self-sustaining and self-respecting purposes the same qualities of intellect which insure masculine success.

Miss Catherine E. Beecher once wrote an article on "Free Agency" which was published in the *Biblical Repository*. An eminent New England theological professor, visiting a distinguished German theologian, said in the course of conversation, "The ablest refutation of Edwards on 'The Will' which was ever written, is the work of a woman, the daughter of Dr. Lyman Beecher." "You have a woman," shrieked the astonished theologian, holding up both hands in amazement, "who can refute Edwards on 'The Will'?" God forgive Christopher Columbus for discovering America!

On July 2, Miss Mary Burt was appointed on the Chicago Board of Education. Miss Burt is believed to be well qualified for the place and worthy the official companionship of Mrs. Mitchell, who is certainly one of the ablest persons in Chicago, and a great assistance to the board.



OVER-SEA JOTTINGS.

TO THE EDITOR: This is a world of change. A mere truism, — yes. "When changes are upward in tendency and progressive in aim, the result will, ultimately, justify the means. Four issues of the reformed JOURNAL are at hand so far the verdict is in favor of the alterations. The first issue was accorded a courteous reception, the next a warmer, the third a more cordial and the fourth a friendly welcome. More or less a reader of its pages for twenty-two years past, it felt curious to handle it in its present form. It was strange, unfamiliar and one's taste had to be nursed a while. But now, after seeing the first four issues, fair grounds for opinion are in hand, illustrating the fact that delays are not always dangerous. *Imprimis*. The size is a decided advantage for all who file their copies for binding. Edges cut, and backs wired save trouble in turning and cutting and the fraying of folds. The type is excellent, and the substitution of the pretty scrolled heading is a decided improvement over the old unpicturesque picture previously plastered on top of front page. Typographically, and mechanically THE JOURNAL is decidedly improved. *Secundus*. The literary elements are, in the main, excellent in kind and well varied in character. As no paper is—or ought to be—ever produced to gratify one reader alone, naturally individual articles will disagree with some reader's mental digestion. A paper willing to discuss questions from all sides must, necessarily, hurt some people's pet ideas. But as long as criticism is impersonal and discussions are done decently no one will ever get hurt, even if ruffled. Principles, not persons, makes a good cry, but, unluckily, one is almost as difficult to separate from the other as are fruits from their flavors. The most impersonal expression of opinion is but a personal opinion after all. The mere form or method of expression must be the result of a personality of conviction. We may express our convictions without abusing our opponents and, in that sense, we may ignore persons, i. e., personalities, but how few of us either can or do act on such lines? THE JOURNAL has strong convictions, hits hard generally, "above the belt," and in the past has given "persons" strong doses of "principles," calling down upon itself much irate comment in return. As it now promises constructive work no doubt its sphere of influence will extend still further and its power for good become still more conspicuous. Constructive Spiritualism is the coming necessity. In that connection THE JOURNAL's deliverance upon "What We Stand For" is admirable and timely.

Finally. Few can question the ability of THE JOURNAL's staff of contributors, editorial and other. All must wish that the paper may have many years of good service before it and most will congratulate its proprietor and editor upon his zeal, while time, which rights all wrongs, will do him ultimate justice for his efforts to put down the tricksters who have traded upon us and those ministers of the gospel of bathos who have done their best to be fog us. In its present form and with its announced programme THE JOURNAL will become a power, working for that true Spiritualism wherein fact is the basis of our faith, life and conduct its evidences, and a cordial working with all for all its fragrant flower; and that it so may be is the writer's cordial hope.

We lately had with us here in Liverpool our good and true personal friends Hon. A. H. Dailey and wife, of Brooklyn, N. Y. The Judge and Mrs. Dailey were with us a few days and were accorded a warm welcome by our society in Liverpool. At present writing they are in Berlin and enjoying the change and sights very much.

We are on the eve of a national conference, of Spiritualists to be held in Manchester, and which has been only convened by circular and public announcement in the *Two Worlds*, over the signatures of Mrs. E. H. Britten, E. W. Wallis and the writer. A large attendance of appointed delegates is expected, and the following are the resolutions to come before the assembly, with their introducers' names appended:

1. That this assembly of representative Spiritualists consider that an annual movable conference of the Spiritualists of Great Britain and Ireland is a necessity of the

present position and importance of our movement.—Moved by Mr. J. J. Morse, of Liverpool.

2. That whilst we deem the phenomenal and religious aspects of our movement as of equal importance and essentially necessary each to the other, yet we strongly deprecate the habit of holding circles on Sunday evenings—a practice tending to draw off the interest of inquirers and Spiritualists from the Sunday evening public services, thereby limiting the usefulness of spiritual societies' efforts to present the religious and philosophical aspects of the cause.—Moved by Mr. A. H. Kersey, of Newcastle-on-Tyne.

3. That the time has come for a greater unanimity of opinion concerning the fundamental basis of our philosophy, so that the terms of Spiritualism and Spiritualists may be associated with an accepted and definite significance.—Moved by Mrs. Britten, of Manchester.

4. That the position of spiritual societies and spiritual mediums before the law is unsatisfactory, and demands amendment.—Moved by Mr. W. Johnson, of Hyde.

5. That considering the number and importance of Spiritualist societies now existing, their federal unity is desirable and expedient, but that such unity shall in no case involve a sacrifice of local self-government or freedom of action.—Moved by Mr. E. W. Wallis, of Manchester.

6. That the next year's conference committee be requested to gather the opinions of societies, representative workers, and Spiritualists upon such subjects as are suggested in the foregoing resolutions, and report thereon at the next annual meeting.—Moved by Mr. H. Boardman.

It will be seen that the purpose in view is to grapple with some most important questions, as affecting the policy of our public work. Hitherto all attempts at organization have, of late years, been persistently opposed by the editor of the *Medium*, who, pandering to a low sort of fear that some entertain as to the dangers that will result to the cause, has incessantly decried all efforts at unity. There was a time when his kind of writing affected the course of events. Now-a-days a healthier and more robust public sentiment rules the movement, and the general good is being understood as of paramount interest. The *Two Worlds* has cordially seconded the efforts of the conference committee as also has *Light*; in due time full reports will appear in each journal, and from present indications the assembly promises to be notable as a waymark upon our path of progress in great Britain.

Mentioning *Light* leads me to say that the value of that journal, as a thoughtful and painstaking exponent of our facts and philosophy, is unquestionable. Calm and judicial, ignoring the *ad captandum* and presenting many able and valuable articles upon the record, it easily maintains a front place among all journals issued in Europe. Mr. W. Stainton Moses has rendered great services to a large class of people who by their cordial support of the paper evidenced their full appreciation of the unstinted devotion he renders to our work. Each of our journal's fills its own peculiar place, and as they are all fairly well sustained their managers may well feel satisfied with the results of their several policies. As a reader, who reads for benefit, the writer finds use for each. One is not expected to eat from every dish at a banquet, so it is absurd to grumble at fare that suits one's neighbor, but not one's self.

This day is America's great holiday, her "Glorious Fourth." In spirit let me shake hands with you, say, "Hail, Columbia!" and trust that advancing years may bring John and Jonathan closer and closer still in the bonds of brotherhood and peace.

J. J. MORSE.

LIVERPOOL, Eng., July 4, 1890.

JUDGE DAILEY'S SECOND LETTER.

TO THE EDITOR: My last letter gave you briefly a few comments upon Ireland. We have not yet visited the poorer sections of that country, but intend to do so on our way home. Ireland has one fine city of which she may justly be proud, and that is Dublin. The Botanical Garden is as fine as any I have seen, although not so large as those in London. The museum is a place of much interest, but as we were booked for Liverpool by Friday night, we cut short our visit in that city. Our guide insisted upon our visiting the cemetery and was surprised and hurt when we did not pronounce it the finest we had ever seen. We stood beside the great monument to O'Connell and looked down to the grated door of his tomb, and were told that for a shilling we could go in. As my curiosity

was not great and as O'Connell would be no better off I kept my shilling which was sure to be soon demanded for some other service. These people usually know an American as soon as he steps off a car, and will capture his luggage and pilot him around with great care, but of course they expect to be well paid. The keeper of a news stand at Queenstown asked me how long I had been in America? "Always; I was born there," was my reply. "Well, that's strange," said he. "I can understand you first rate!" I suppose this was intended as a compliment, but since then I have found that many persons, particularly in London, have some difficulty in at once catching our words, as I am quite sure I do in readily understanding theirs.

Our much esteemed friends, J. J. Morse and wife met us at the railway station in Liverpool with a hearty greeting and kindly welcome to England. We were very glad to meet these good people who have so long and so faithfully labored in the Lord's vineyard. Mr. Morse is so well known in the United States that it will be needless to speak of his work there. From Maine to California he has pursued his line of duty, led on by his faithful and efficient guides, and no person can have listened to his discourses without profit and pleasure. We find he is duly appreciated here and through Scotland and England, his courses of instructive lessons and teachings are laid out long in advance. Lecturers here as in America are poorly paid, and I hope the time is not distant when by some concentrated effort our truly worthy and efficient speakers may be provided with circuit courses, where at stated times they can be heard and well paid for their services. We had the pleasure of attending a Sunday evening meeting while in Liverpool, and through the kindness of Mr. Morse and friends there, I occupied a small portion of the evening in saying a few words to the audience. They were kind enough to give us a resolution of fraternal greeting and welcome. We found that the expense of furnishing the hall and sustaining the work there has been largely defrayed by a great-hearted gentleman, who is thus planting that others may reap of his good deeds.

We were sorry to miss seeing our friend, Mr. John Lamont, who in obedience to the directions of his physician, had gone on to Scotland for the benefit of his health. He was good enough to send us a letter regretting his absence, and on our return we hope to meet him and many others to whom we have letters from various friends. I must defer further comment for a future occasion, as we are now to leave for Antwerp, where we hope to spend the Sabbath.

Fraternally yours,
LONDON, June 28. A. H. DAILEY.

A DEMONSTRATION OF SPIRIT PRESENCE AND POWER.

TO THE EDITOR: During the winter of 1888-9, I was employed as bookkeeper in an extensive business with headquarters in a southern city. Our offices were on the third floor, reached by an elevator, and consisted of two rooms elaborately furnished and equipped with incandescent electric lights and heated by steam. The rear office was used by our traveling man and myself as a sleeping room. I was always very particular about locking the doors at night and seeing that everything was in ship shape, as we always had money in the safe. Along about November we made the acquaintance of a merry spirit who would occasionally come in the night time and drum on the wardrobe and wake us up. On better acquaintance we came to know him as Jake the tramp; that was the only name he would give and requested us to call him simply Jake. During December he ceased his nocturnal drumming and we concluded he had left us for good, when one evening as we were sitting for communications he came. I said, Jake, we have missed your nightly visits and feel quite lonely without you; when are you going to give us another serenade? He replied that he had not forgotten us and would soon give us a serenade that we would remember. On January 1, 1889, my companion and myself inaugurated a grand cleaning up in the business office and during the course of the morning completely filled a large willow waste paper basket with torn up letters, statements, and other worthless papers; among other things I threw in a heavy mucilage bottle.

The rear office or sleeping room had a door opening into the hall with the upper part of frosted glass; the gas in the hall was opposite the door and was left burning all night, so the room was always light, besides the street electric lights half a block away shining through our west windows made every object in the room distinctly visible. On the night in question after en-

joying our usual smoke we piled into bed and were soon in the land of Nod. About two o'clock in the morning I suddenly woke up, raised myself in the bed and after looking all round, turned my gaze on my sleeping companion, who was wrapped in profound slumber and was keeping up a half audible snore.

I was just wondering what had waked me up when, Great Scott! I saw the waste paper basket and contents coming down on our devoted heads with an avalanche of torn papers, dust, etc. The papers flew all over the bed and around it, the basket striking my sleeping comrade across the forehead with a violence that brought him to with a loud exclamation of pain. It suddenly flashed across me that we had received the promised serenade, and I sang out, "bully for you Jake." This set us laughing and whether it was funny or not we could not stop and it was haw-haw for the next two hours. We got up turned on the lights and steam, got out our pipes and went to work picking up the pieces of paper and rubbish from the bed and floor, and I found some in the morning under the bed that we had failed to get. We examined both of the doors and found them locked and intact. Now it did not occur to us at the time that the mucilage bottle was not found in the bed room. If it had remained in the basket it might have made a serious wound, so the force (?) that threw the basket had the politeness to remove the bottle before the performance. We were told by the spirit next evening where the bottle would be found in the front office and found it in the place designated. The basket of paper when we went to bed was sitting under a revolving desk in the front office and in its course had to make two turns to come around through the door and one to come over the bed, the distance traveled must have been ten or twelve feet.

I have not seen the other recipient of that midnight serenade for over a year, but have written him and give below his certificate to the facts stated above and can say for him that if my statement was not absolutely true he would not have certified to it. For myself I can say no material hands threw that basket. JAS. S. THOMAS

FRIEND THOMAS: Yours of the 11th only just received on account of being absent when the letter reached our office. I am willing to certify to the above facts as true in every particular, and if you intend sending this in for publication, think it would be advisable to mention that we got the most of our communications from Jake through raps and table tipplings.

Yours truly,

E. T. T.

REDFIELD, Ark., June 22, 1890.

The original letter to Mr. Thomas with its writer's name signed in full was sent to this office, but as permission for the publication of the name had not been obtained, the initials only are given.—[Ed.]

A SINGULAR EXPERIENCE.

TO THE EDITOR: About the year 1859 this singular experience occurred to me. I was wide awake, lying in bed in the morning, the bright sunlight shining in at the window. Suddenly there appeared a regular orthodox angel with shimmering robes, resplendent wings that swept the floor, and with all of transcendent beauty. His head came up taller than the doorway, by which he stood. He had in his hand a rod of gold about the dimensions of a stair rod. He laid it above the door casing and I looked intently at it and knew it was for me. I seemed to go forward and receive it into my outstretched hands and it contracted and changed in shape so I covered it all in my hands. It was money and for me, that was my thought. The vision disappeared. I had arisen in bed and sat with my hands outstretched and in a grasping attitude. I was very sure I was to get money, but could think of no source from which it could come. Still the conviction was strong without a doubt even of failure. As to the appearance of the angel I may say at that time I did not believe in angelic beings and often expressed a wish to see such pictures. Went about thinking a great deal of the strange vision. In a day or two my father and mother came unexpectedly to see me. They lived fifty miles away. My mother requested me to come into the bedroom as she had something to tell me. We went into the room where the vision occurred. She said, "You know you hold your father's note for money, but it is not due for a year. He has forgotten the time, and I asked him why he did not pay it for he had the money." He said he had forgotten that it was due." The note was drawn for four year's time without interest. My father had borrowed the

money of my mother. She intended it for me and was not pleased to have me put off without interest, so she had suggested its being due in the way mentioned. They had planned the visit to pay me and I received the money there in the room where the vision occurred. I think this case interesting for we can trace the thought movements in the three persons concerned. We may say, too, that the angel man was an objective appearance of a form stored away in the mind of my mother or myself, or both.

I know nothing in nature so animated with life, light and color, with beauty, intelligence, grace and beneficence as the people of these visions. They look at you and you know. They communicate in various ways, you know of a presence you cannot see. You hear words that have not an audible sound, but the degrees and varieties of these seemings cannot be told.

I am interested in the item contributed by Kate Leffingwell of Dalton City, Ill., and hope to hear the experiences of many for the accounts simply given are the foundation of psychic science. I cannot close without saying all those who praise the new appearance of THE JOURNAL express my sentiments exactly.

KEZIA E. ALEXANDER.

BIRMINGHAM, MICH.

A SURPRISED WRITING MEDIUM AND FRIGHTENED SISTER.

Mr. T. J. Burke, Seattle, Washington, who says, "I am not a Spiritualist unless the most implicit faith in continuity of life after bodily dissolution makes me one" relates an experience he had in New Orleans in 1852 while he was a patient in a hospital under Catholic control. When he was convalescent a man named Beck who was totally blind occupied a bed next to his own. This man was a medium. On one occasion, at a private sitting, in reply to the question, "Am I a medium?" a man who sat at Mr. Burke's left, an Irishman, received the answer by raps that he was a writing medium. The rest of the narrative is here given in Mr. Burke's own language.

"Boys d'ye hear that, I am a writing medium; and begorra I never wrote a word in my life. I'll go to bookkeeping when I get out of this, I'll steamboat no more. Beck told him to be quiet, that the spirit wanted to communicate with us, and asked if there were a pen and ink in the room. Yes, I had pen and ink and some foolscap paper, just the kind for him to write upon. I left the circle and Williams took his hands from the table also. Beck told me to place the pen between the fingers of his right hand, after dipping it in ink, and to spread a sheet of paper upon the table. This was all but the work of a moment, and in the next instant his hand began to wobble about, being held about four inches above, and directly over the paper. It took some coaxing to keep the poor frightened man in his seat, for he was frightened, and kept repeating, "Byes, something has hold ave me arrum." But presently his hand became steady, and Mr. Beck told us to dip the pen again in the ink, and I did this. It was also necessary to turn the paper over, as the side first up was all scratched over with ink, and now an awful silence reigned, and the hand moved, and the pen wrote: Michael —, died, Jan. 6th, 184—. Ward 6. Hos —.

The name was written in full, but has passed from my memory, and the year also, but was some four or five years previous to the time of writing. None in the ward knew such a man. This was all that was written, and in a plain open hand, very easy to read. The medium said that that was the first time he ever wrote a word in his life and that he did not know the letters of the alphabet; but his eyes were so bad at the time that he could not see the writing; the old nurse, myself, Williams, and a couple of the other patients were the only ones who could see the message, but an idea came into my head: Now, said I, if that man ever did come into this hospital, he could write his name, and it will have to appear in the gate register of the year of his entrance. Every man or woman who came into the hospital had to enter their name, or make their mark and I was bent on seeing if the name was in the "Big Book." But we had more raps, and the spirit of a black person talked with us, answered Mr. Beck's questions and told us that he was not happy, but the raps soon ceased, and the ward put in order, and I had the written communication in my pocket. The result was that on the following morning I and Williams went to

Ward 6, found the nurse who had been in the ward for nine or ten years, and he knew the man well, wanted to know if he was a friend of ours, etc., and told us to go to the library and Sister — would look in the register for us and in a few minutes the book was taken down from a shelf (the book of the year previous to the date of death) and it took but a few minutes to find the name, and we all, the sister included, pronounced the writing in the book and that on the paper to have been done by the same person; but here was the beginning of trouble. The sister was no sister of mine. She was a coarse Irish woman who would weigh about 200 pounds, and there must have been nearly four yards of white material in her little hat; her face looked as though made to order for I had never seen one like it before. She was beaded on both sides and down the center, and she carried the keys, I should think a hundred of them. As soon as it was agreed that the writing was the same, she said, "But it cannot be the same, for the man has been dead for — years and that paper is just written in fresh ink." Yes, I replied, he wrote that only last evening. Well, now you can believe I have never forgotten that sister's benign countenance, for it just fairly flamed; her eyes seemed to turn upside down, and I can think of no picture of a genuine English bull dog that looked more natural, unless it should be the real dog himself.

"What, do you mean to tell me such stuff as that. Where did you get that paper?" I got my breath and went on and told her. She stood there as fixed as Lot's wife, while I related the particulars. Meantime Williams had backed out of the door and into the hall, and when I had told her all, she snatched the paper from my hand and told me in a way that made me shiver in my boots, that it was the work of the devil, and I replied, that if so, then the devil also wrote his name down in the register, and surely his name was Michael. "Get out of here," she thundered, and I got out, nor did I ask for my paper. "Go to your ward," she yelled after me, and we did so. Well, I expected a call from the gentle sister, but I did not forget that I was a paid patient, and I began to screw my courage up for a fight. I had seen all the hard sides of life among the sports, and I was no spring chicken to be picked by a hen, the longer the waiting the more courage I had, and after an hour had passed and she had not attacked us, I began to wish for her to come. I felt like having a little scrimmage, I did not like the idea of being bluffed, even if she was a sister. But when in an unexpected moment she came in full force, about a dozen of her, two abreast, headed by a big priest, the fight was all out of me before a word was spoken. Well there was considerable said by the priest, but as I did not understand any language but English, I lost the sense of the lecture. I never knew the subject upon which he was talking, nor did I enquire much about it, but when he had finished they flashed up a little wooden cross with the image of a man made of some white metal tacked on one side of it, and wheeling to the left filed out of the ward; the hipmost of the good sisters motioning with her hand to the nurse to follow. He had stood, like all the rest in the ward, with uncovered head, and he started out and trailed about six feet in the rear of the procession. In about an hour he came back; I thought I could notice something peculiar in the man's countenance, but when he had finished a little talk with us all, we learned that there would be no more spiritual seances held in that ward during that administration, and the following morning all the faithful marched in a body to mass, so I was informed, and I and Mr. Beck took a stroll out into the grounds, and I always think of the kind hearted blind man as different from any other man I ever knew. He had not seen the light of day for over fifteen years, but there was seemingly a light in his soul that I could almost feel in its brightness. I led him out into the grounds to a rustic chair in the warm morning sunlight, where he would ask to be left alone for a short time, and I would go away and not disturb him for an hour, and then come back, careful not to make a noise. A peculiar smile would rest on his kindly face, which seemed to say that he was not alone. I have never forgotten the lesson of that experience; it was my first. There were no confederates there, no admission fees, no dark seance, no fraud.

David Shive, writes: THE JOURNAL, in its new form, is an improvement, especially so in connection with the binder. I have several volumes of it which I consider the best bible I ever saw.

T. L. HARRIS AGAIN.

TO THE EDITOR: Your correspondent M. in THE JOURNAL of July 5th is mistaken about my old friend Charles Partridge whose house in New York was often my home when lecturing on Spiritualism. He was not editor and publisher of the first Spiritualist paper—the *Universe*, which had twelve editors of whom Partridge was not one, and so far as I know he had nothing to do with its publication. I have all the numbers bound in three volumes and also a bound volume of the *Spirit Messenger*, published by Apolos Munn and R. P. Ambler in Springfield, Mass., before Mr. Partridge had any connection with a paper and I think before he became a Spiritualist. What M. says of Harris is no doubt correct. T. L. Harris was one of our first and most highly and finely inspired speakers during the first five or six years of the public advocacy of spirit intercourse. His poems and lectures were intensely interesting. The three volumes of his poems, now out of print and suppressed, were among the finest American poems. I have one copy of his "Epic of the Starry Heavens" but have lost the other two. After a few years of his glorious work he went off in a tangent, and the devil or some other spirit led him into the wilderness of Virginia where he attempted to found a Summerland Colony under the direct and personal control, as he said, of Jesus and his disciples and finally of God. All failed and after swamping several good people financially he gave up the project and the paper he published with it, and went to England, converted several capitalists and got money to found a successful colony at Brocton, Erie county, New York, west of Buffalo, and after several years of success in raising grapes and making wine, he found the climate near the lake too cold and sold out there and moved with his colony—so much of it as did not return to England—to Santa Rosa, California, where he purchased about three hundred acres of land—not several thousand as some writer in THE JOURNAL said. There he still lives. I went up to visit his place in 1882. He was very sick and could not see me, but I learned all I could from his foreman and learned that he had placed the valuable and highly improved property, all but his elegant house and a few acres in secure title to the society. The land yields the best wheat in that part of the state. Mr. Harris has issued several pamphlets while living there, and so far as my judgment could understand, they were the most profound nonsense, although he still claimed to be in communion with Christ. I learned that he and the Episcopal clergymen of Santa Rosa were intimate friends and visitors. WARREN CHASE.

CORDERN, Ill., July 1890.

STRONG IN THE FAITH.

TO THE EDITOR: I am very much pleased with the new dress of THE JOURNAL. I have been a reader of THE JOURNAL a number of years, and always have been satisfied with the noble manner in which it has pursued the investigation of the pure principles of Spiritualism.

It has been said that "one convinced against his will is of the same opinion still." But this is not always true. Certain it is that I did not will adhesion to Spiritualism, I supposed it with all the vehemence of my nature, did not believe in the possibility of spirit return through mediumistic channels, denounced all mediums as unmitigated frauds, and the whole thing as a snare and delusion, engineered by the devil. I had been conscious, it is true, of some very strange experiences, had often been made aware of the presence of loved ones who had passed away. But it never once occurred to me to connect in any way those experiences with Spiritualism. Now I see how relevant and deeply significant they were. I have made a thorough investigation and understandingly accept the philosophy and phenomena of what is bound to be the grandest science of the world. Never have I had such incentives to right living, as since becoming a Spiritualist. It has made me a better man in every respect, walking in daily communion with my angel loved ones, and in the conscious recognition of the fact that I must reap in eternity what I sow in time, that I must meet in the spiritual world the consequences of my earthly life, and begin there, precisely where I end here; it leads me as it does all true Spiritualists, to an earnest endeavor to deal justly, love mercy and walk circumspectly. Slowly, quietly, silently progress comes along from the spirit world in the continuous unfoldment of humanity. The mental atmosphere of our planet is full of great and grand truths awaiting our receptivity, and all that is necessary is to desire to know the truth

with all our heart, with all our strength, and with all our might and it will be attracted to us; for the mind is as a magnet which attracts to itself whatever it desires. Then let us desire to live the highest life now, and the highest will be ours in eternity. Yours in the faith,

EVEN S. HANSON.

LOWELL, Mass.

We contend that at the present time there is and for the last half century there has been evolving an altered relation between body and mind, says the *Hospital*. The mind—the brain, in short—of the present generation is more generally and intensely active than was the mind of immediately preceding generations. This is not the same as saying that the average man of the present generation has more sense and judgment than his grandfather or, that the poets and philosophers of the present age are greater than Shakespeare or Goethe, than Descartes or Newton. It is only affirming that the average man's mind is much more active and subjected to much more wear and tear than was the average man's mind in the sixteenth, seventeenth, and eighteenth centuries. As it is, therefore, imperatively incumbent upon the practical physician that he constantly study, understand and practice the "meditation of the mind" in the consideration of almost every individual case it is as necessary to take into the "brief" the state of the mind as it is to include the condition of the teeth, or the bowels, or any other primary organ or function of the body.

On July 5th Mr. Schuyler Bundy of Burlington, Wisconsin, passed from earth to spirit life at a good old age and in the full certainty of what awaited him. This worthy brother had been a consistent Spiritualist for thirty years, and as such was a living example of what Spiritualism can do for one who truly lives up to its teachings. He had been a long-time subscriber to THE JOURNAL; and although related to the editor by no ties of blood, so far as known, yet we enjoyed his personal friendship and held him dear. His wife survives him rich in the memory of his noble life and equally confident with himself that in death they are not parted.

The management of the Delphos (Kansas) Campmeeting, advertised in another column has the thanks of the editor for a pressing invitation to attend. He regrets his inability to accept, but hopes at some future time to meet with these excellent friends at their annual gathering. It is to be hoped that Kansas Spiritualists will turn out and make the Delphos camp as great a success in numbers as it certainly will be in other respects.

We hear from several sources that Mrs. Lena Bible of Grand Rapids, Mich., did excellent work at the Montpelier, Ind., camp meeting. Mrs. Bible is a popular speaker and is receiving due appreciation for her noble efforts, along the Spiritual line.

A dispatch dated July 5th to the St. Louis *Globe-Democrat*: Particulars as to the death by lightning of John King, a farmer near Warrentown, Ala., have been received. While plowing in a field a storm came up, and he hitched his team and took refuge under a tree. A flash of lightning killed the animals and their master, Mr. King's left side being badly burned and left eye driven from the socket. His little girl, sick unto death, was lying in a comatose condition at home. As the flash lighted up the room she sprang up in bed and exclaimed, "Oh my papa is killed."

A Fair Trial

Of Hood's Sarsaparilla will convince any reasonable person that it does possess great medicinal merit. We do not claim that every bottle will accomplish a miracle, but we do know that nearly every bottle, taken according to directions, does produce positive benefit. Its peculiar curative power is shown by many remarkable cures. It purifies the blood, cures scrofula, salt rheum, all humors, dyspepsia, catarrh, and rheumatism.

"Hood's Sarsaparilla cured me of blood poison, gave me a noble appetite, overcame headache and dizziness." L. NASON, Lowell, Mass.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

On The Pacific.

Florence, a Developing Seaport on the Shores of Oregon.

Untold Wealth in Lumber, Coal, Fishing, and Agriculture.

A Rare Opening for Capital and Men in Every Department of Commercial and Industrial Activity.

Between the mouth of the Columbia river, where the commerce of Portland reaches the Pacific ocean and San Francisco, a distance of over 700 miles, there is as yet no seaport city of prominence, and good natural harbors are scarce.

Located 156 miles south of the mouth of the Columbia river, the Siuslaw river enters Siuslaw bay, and thence into the ocean.

It has long been known that Siuslaw bay possessed a fine natural harbor. But it was not till in recent years that this locality was relinquished by the Indians to the government, and thrown open to settlement.

It is on Siuslaw bay, four miles from the ocean, that the new seaport of FLORENCE is located. A government appropriation of \$50,000 to perfect the harbor is among the items in the River and Harbor bill of the current year. A government light-house is under construction, being provided for by last year's Congress.

Siuslaw bay and river tap a country wonderfully rich in resources. The center of all its life and trade is at Florence.

The Florence salmon canneries last year canned 13,000 cases of salmon, and salted the equivalent of 4,000 cases more, the product having a market value of \$100,000, employing 150 men for four months of the year. The catch this year is now being made.

Near Florence are three saw-mills, with a combined capacity of 75,000 feet per day, and employing many men. A careful computation by a lumber expert from Michigan, of the lumber resources tributary to Siuslaw bay, and Florence, its business center, was to the effect that the aggregate was more than 14,800 millions feet of fir alone, known in the markets of the world as the celebrated Oregon Pine, which for shi timbers especially, and all uses requiring great strength, has no superior.

Florence has a ship-yard, where two vessels were built to ply in the Pacific coastwise trade, and is destined to an immense extension of her ship-building interests. A vessel under construction is now on the stocks.

Florence has direct steamers to San Francisco and other ports.

It can only be a question of a short time till the Siuslaw & Eastern railway will be constructed eastward along the Siuslaw river, through the mountains, and tap the rich agricultural resources of the Willamette Valley, and ultimately on east through Oregon and Idaho, to connect with trunk lines of railway having eastern termini at Duluth, Chicago, and New York, and now built west into the new States of Montana, Idaho, and Wyoming. This will give Florence an immense impetus in the direction of wholesale trade, and rapidly make her a seaport of national importance.

Florence has a good public school, has an intelligent people, and will soon have more than one church, and has no saloons. Florence is a money-order post-office.

Florence's Needs.

Florence needs a first-class banker, who can start with at least \$25,000 capital, and able to double it when needed. This bank will make money from the start. The business of Florence already is over \$400,000 per annum, and its nearest banking town eighty miles away.

Florence needs an unlimited amount of capital to develop her lumber interests. There are many special reasons for locating on Siuslaw river and bay, which will be cheerfully furnished to those interested.

Florence has inexhaustible supplies of marble, and abundance of coal of a bituminous character, and needs capital to develop it. There is big money in it.

Florence offers an attractive location to men engaged in merchandising and traffic in nearly all lines.

The country tributary to Florence is attractive to immigrants, especially to those who love a wooded country. Good government homesteads can yet be had, and farms can be purchased at low figures. The soil is exceedingly fertile. It is a wonderful fruit country, as bearing orchards attest.

The climate of Florence is nearly perfect, being warmer than Virginia in winter, and cooler than New York State in summer. The mercury never goes down to zero, and rarely gets above 75 degrees. Florence is perfectly sheltered from the direct ocean breeze.

The ocean beach near Florence is as fine a drive as the world affords. Florence must some day become an important ocean pleasure resort.

Both residence and business property in Florence afford a fine investment, with a certain chance of large advances.

The undersigned is a large owner of both residence and business property, and partly to acquire funds to develop large projects for the general advancement, and also to encourage diversity of ownership and interest, will sell business lots in the business center for \$100 to \$300 for inside lots, and \$125 to \$400 for corners, and choice residence lots for \$75 to \$100, and residence blocks of 10 lots, 52x120 feet, for \$500 per block, or \$350 for half blocks. Terms, 1/3 down, 1/3 in six months, 1/3 in twelve months, deferred payments bearing 8 per cent. interest, or five per cent. discount for all cash down.

Plats and maps, with full descriptions of Florence and the tributary country, will be mailed on application, and all questions cheerfully answered.

Non-resident purchasers may select property from the plats, and deposits their cash payment with the home banker, and I will forward deed and abstract of title to him. The present prices can be guaranteed for a short time only. They will soon advance sharply.

Home seekers and investors who come to visit Florence, should buy railway through tickets to Eugene Oregon, from whence, pending the construction of the Siuslaw and Eastern railway, it is a pleasant stage ride to Florence. Notify me, and my Eugene representative will meet you there. Inquire for Miller's office in Eugene.

COME TO FLORENCE NOW, AND DEVELOP WITH ITS MAGNIFICENT GROWTH. YOU WILL ALWAYS BE GLAD YOU DID IT. Address

GEO. M. MILLER,
Florence, Oregon.

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Edward Burton. By Henry Wood, author of "Natural Law in the Business World" and various Ethical and Economic Essays. Boston: Lee & Shepard; 1890. pp. 298. Price, \$1.25. A. C. McClurg & Co., Chicago. "Edward Burton" is rather a philosophical novel. Its author is an idealist and an optimist. He deprecates the fact that "the delicate pen-photography of the ignoble in human nature is too often the *animus* in current literature." Mr. Wood believes in idealizing character and making it give expression to systems and doctrines. Although this novel has its lovers, "so far as word, look, or understanding were necessary to constitute lovers, Burton and Helen were not lovers. There was a different and real test, but no one outside of themselves could apply it. The sensitive thermometer of love is occupation of thought space. Idealized objective beauty and excellence are tenants of the mental chambers. Helen and Burton were unlike ordinary lovers, for, notwithstanding their persistent misunderstanding of each other, there was no mingled bitterness or jealousy. They dwelt upon a plane where these had no existence.... Love is unique. Lovers love not each other, but their own ideals.... Pursue this course of logic to its ultimate, and it is found that objective character, quality, and even existence are all contained in subjectivity. No one can therefore affirm that the external world has real existence, but only that it exists to its own consciousness. Absurd as it at first might appear to material sense, if we delve deep enough we may in the ultimate analysis find that all is mind.... Special love is only the Kindergarten for the development of ultimate broader love. As it becomes clarified and free from all baser sediment, it grows *impersonal*.... Love's grand climax will only be reached when it becomes, not only impersonal, but blossoms into universal recognition as the One Force of the Universe.... A recognition of such an Ultimate is a recognition of God." These sentences are taken from the last chapter of the book. Near the end of the story Helen under the misapprehension that Edward Burton was engaged to another girl, said to him, "You are both dear friends and, have my sincere wishes for your happiness and prosperity." Edward kneeled at her feet and said: "Helen, you are my dear love, my beautiful ideal! My angel.... You are the pure shrine where for a whole year I have bestowed homage. You are the sacred image which has been constantly reflected in the mirror of my soul.... May I call you my love?" "The blue, dreamy eyes had become moist, and they turned from the distant landscape and sweetly looked into his, and her soul responded through them. Gentle zephyrs among the tree-tops overhead whispered a benediction." The birds twittered, the woods were redolent with sweet perfume, the air was clear and transparent, and "a golden halo suffused two faces now turned toward each other." "The king of day slowly sank to his couch of royal purple.... The transparent afterglow, marvellous in its richness lingered, reflecting its unearthly splendor upon the purple hills, and affording to the human imagination almost a glimpse of the celestial regions." Thus the story ends. Mr. Wood will never find two young persons in love willing to accept or able to understand his propositions in regard to the tender passion. But would be remembered that love is blind.

Do not put off taking medicine. Numerous little ailments, if neglected, will soon break up the system. Take Hood's Sarsaparilla now, to expel disease and give you strength and appetite.

Don't be discouraged about the eczema till you have given Ayer's Sarsaparilla a persistent trial. Six bottles of this medicine cured the complaint for George S. Thomas, of Ida, Ohio, when all other remedies failed to afford any relief.

Unless more care is given to the hair, the coming man is liable to be a hairless animal; hence, to prevent the hair from falling use Hall's Hair Renewer.

Transcendental Physics, being an account of experimental investigation of Prof. Zollner with the medium, Henry Slade. This work has lately been placed to 75 cents, and is extensively called for and read.

Spirit Workers in the Home Circle is an autobiographical narrative of psychic phenomena in daily life, extending over a period of twenty years, by Morell Theobald, F. C. A. Price, \$1.50, 10 cents.

Dr. Winslow's Soothing Syrup for Children's Coughs, cures the gums, reduces inflammation, allays pain, cures wind colic. 25 cents a bottle.

Rev. M. J. Savage's Opinion of The Discovered Country.

Boston, Mass., May 26, 1890.

MR. ERNST VON HIMMEL:

MY DEAR SIR—I read the "Discovered Country" with great interest. Considering the method of its composition, it is a most striking work, and well worthy the study of all those interested in the great psychic problem. Most Sincerely,

M. J. SAVAGE.

Price, \$1.00. For sale at THE JOURNAL OFFICE.

Ethical Religion is the latest work of William M. Salter. John W. Chadwick, in the Christian Register says: Mr. Salter has given us a truly noble work. The style is pure and strong and it rises on occasions to a pitch of lofty eloquence. Something of classical severity has come, perhaps, from loving acquaintance with classic thought. For sale at this office. Price, \$1.50.

PASSED TO SPIRIT-LIFE.

Passed to spirit life from his town residence in Sturgis, Mich., on Sunday, July 13th, Mr. James Phillips, aged 70 years. Mr. Phillips' death was quite sudden, unexpected, it might be almost said that he dropped dead. He complained of feeling cold and lay down on his lounge when Mrs. Phillips hastened to wrap him in some warm covering and sent in great haste for the physician, but before his arrival the vital spark had fled. His death was attributed to "stoppage of the heart." It was not 15 minutes from the time of his first complaint to final dissolution. James Phillips had filled some important public offices. He was a Democrat in politics and a Spiritualist in religion and almost a constant attendant upon the services at the Free Church, in company with his wife. He was an independent circumstances and a truly good citizen, quiet and unobtrusive in deportment and spotless in moral character. His obsequies were attended by a large concourse of people; the Free Masons and Odd Fellows turned out in full force and he was buried with Masonic honors on Tuesday, July 15th. Mr. Phillips may not have obtained in youth what is called a classical education, his was that higher education of thought and experience. The noisy affirmation of a superficial knowledge was not his, "his voice was never heard in the streets," the loud laugh of the vacant mind was never indulged in by him, his anchor was cast and had taken hold on the deep rocks of ascertained truth, and he never sought the evanescent pleasures of notoriety. The highest tribute I can pay to the memory of my friend is this—"James Phillips was an honest man." Sturgis, Mich. THOMAS HARDING.

Many Witnesses.

100,000 witnesses testify to the virtues of Dr. Tutt's Pills. Wherever Chills and Fever, Bilious Diseases or Liver Affections prevail, they have proven a great blessing. Readers, a single trial will convince you that this is no catch-penny medicine. Twenty years test has established their merits all over the world.

Gains Fifteen Pounds.

"I have been using Tutt's Pills for Dyspepsia, and find them the best remedy I ever tried. Up to that time everything I ate disagreed with me. I could not eat a kind of food; never have a headache, and have gained fifteen pounds of solid flesh." W. C. SCHULTZ, Columbia, S. C.

Tutt's Liver Pills
GIVE STRENGTH AND HARD MUSCLE.

Poems of the Life Beyond and Within.

Voices from many lands and centuries saying, "Man, thou shalt never die."

EDITED AND COMPILED BY G. B. STEBBINS.

"It begins with old Hindoo poems and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."—SYRACUSE STANDARD.

"Clear type and tinted paper make fit setting for its rich contents."—ROCHESTER UNION.

"The world will thank Mr. Stebbins for his work long after he is gone."—JAMES G. Clark, SINGER AND POET.

Price, \$1.50, mailed free of postage.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Cassadaga Lake Free Association.

The Eleventh Annual Meeting will be held on their grounds at Cassadaga Lake, Chautauqua Co., N. Y., from

July 25th to August 31st, 1890.

LOCATION AND ADVANTAGES.

The Cassadaga Lake Camp Meeting Ground is eight miles from Lake Erie, and seven hundred feet above it. Situated midway between New York and Chicago, and convenient of access from all points. It lies on the shore of a beautiful chain of lakes, three in number, and at an elevation of nearly one thousand feet above the level of the sea. Here can be found the perfection of delightful water scenery and the purity of mountain air. Owing to the great altitude and the purity of the water and air, malarial, contagious and epidemic diseases are almost entirely unknown. The sanitary condition of the camp is carefully guarded, and to believers, and investigators of Spiritual Philosophy, we would say no better place can be found anywhere for rest and recreation, than at Cassadaga Lake.

Good hotel and camping accommodations. The Platform will be occupied by the best talent obtainable and well developed and reputable mediums will be present.

For full particulars how to reach the Camp, list of speakers, excursion rates, etc., send for circular to A. B. Gaston, Secretary, Meadville, Penn.

The Three Sevens.

This is a book by Dr. W. P. and Mrs. Phelon, treating of the "Silence of the Invisible." "This story is," in the language of the authors, "a parable, teaching as twenty-one years bring us to the adult physical life; so also may 'the sevens' of years bring adult spiritual growth. The attempt is to portray the trials, temptations, sufferings, growth and attainments of the spirit during earth-life." The marvels in the story are alleged to be not greater than those well attested by psychical researchers.

Cloth, 271 pp. Price \$1.25.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

FREE !! You will get hundreds of catalogues, magazines, papers, &c., free from publishers all over the U. S., by sending 10 cents, stamps, to have your name published in the Agents' Directory. Address S. P. SEAWELL, P. M., Bensalem, Moore Co. N. C.

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A. L. MAXWELL, Agent, the Portland, Portland, Oregon.

Kansas Camp Meeting.

The First Society of Spiritualists of Delphos, Kansas, will hold their 11th Annual Camp Meeting at Delphos, Kansas, commencing August 10th and continuing 17 days. Reduced rates can be obtained on roads within the state, at one and one-third fare.

Able speakers have been engaged, among them Mrs. H. P. Brown, of Portland, Oregon, Test and Independent slate writing medium.

Rev. James De Buchanne, of Bonne Terre, Mo. will be a prominent speaker, also Hon. R. A. Daguer, of Phillipsburg, Kansas, has promised to deliver a series of lectures. Everything will be done to make it pleasant for visitors. A cordial invitation is extended to all to visit the camp.

I. N. RICHARDSON, Secy.
A. D. BAILLOU, Pres.

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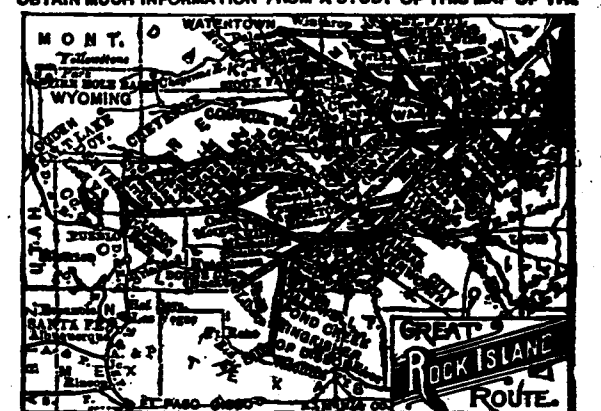


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PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class
Mail Matter.

TERMS OF SUBSCRIPTION
One Copy, 1 Year,\$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

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At the end of a long period of increasing labor and on the eve of a brief vacation it is natural I should take a retrospective view, and from it forecast the future of THE JOURNAL. I know you will all feel a glow of pleasure and a fresh impulse of thankfulness and hope when I assure you the outlook is encouraging. Holding THE JOURNAL squarely up to its work, following a consistent course without stopping to consider who may be displeased is not a holiday diversion. But as time has passed and each year has shown more and more clearly the wisdom and justice of THE JOURNAL's attitude and work there has slowly grown up a better understanding and appreciation of its mission and methods. Now that I am going away to recruit for the next campaign I bespeak your continued interest and increasing co-operation. Let there be no hiatus in your endeavor to strengthen my hands. You cannot expect me to act in every case just as you, with your sources of information and from your point of observation would act; but the years of faithful service and the proof I have given you that I always stand on a firm foundation of facts, and ever act as, in my opinion, seems best for the cause of Spiritualism warrants you in reposing confidence in my motives and in the soundness of the positions taken by THE JOURNAL. You must have confidence in me, even though you do not know all that leads up to conviction and action on my part. When you think I am hasty, wait. It often happens that the very things in THE JOURNAL which startle some of you, which seem hasty and the result of immature preparation because of their sweeping nature, it often happens I say, that those are the very things to the special study and completion of which I have given years of faithful effort, and such painstaking care as few would give. I am not building for myself nor for to-day; and I want the foundations THE JOURNAL is laying to stand eternally. I do not seek applause. "An atmosphere

of applause," it has been well said, "is the paradise of fools." I do seek for myself and my work the appreciation and approbation of intelligent, upright people without regard to sectarian label.

During August thousands will visit the various camps who are not familiar with THE JOURNAL; every friend should feel it a duty and a pleasure to call attention to it. The more THE JOURNAL is circulated, the greater will be the upward lift, not only in the camps but everywhere.

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While I am away I hope those who are in arrears will feel it especially incumbent upon them to pay up and renew, so that the faithful assistants left in the office may have no cause for anxiety.

I thank a number of zealous friends for clubs of five subscribers and hope I may have the pleasure of thanking hundreds for similar acts. Remember, I will send THE JOURNAL to five addresses for one year for \$10, names and money to be sent in at one time.

PRESS OPINIONS.

The *Altruist*, St. Louis, June:

THE RELIGIO-PHILOSOPHICAL JOURNAL is now a large sixteen-page weekly paper, having lately changed its form to this size and come out in a clear-faced type which makes its reading a pleasure to all, and no doubt each volume will hereafter be bound for preservation by more of its numerous subscribers. Its reading matter also seems to have taken rather more of a literary turn, and now gives a wider scope in discussing all subjects of general interest to the people at large, while yet maintaining its special feature of advocating, reporting the progress of the phenomena of Spiritualism. It is one of the oldest reform papers of the country, having commenced in 1865, and still keeps up with the times.

Minto (N. D.) Journal, June 6:

THE RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, a sixteen-page paper, devoted to the philosophy of religion, and the supremacy of mind over matter, is one of the most philosophically edited papers published in America. There are other papers which publish sentiments out of the common line of opinion and say startling things, but when scanned to their real thoughts and opinions, we find that in general they have no opinions of their own, but their only object seems to be to tear down the theories of others, while they do nothing to build up society, and nothing to make the world any better. THE JOURNAL always has some new truth to present, and the world learns something with each issue. An elegant new dress has improved its appearance.

Carrier Dote, July.

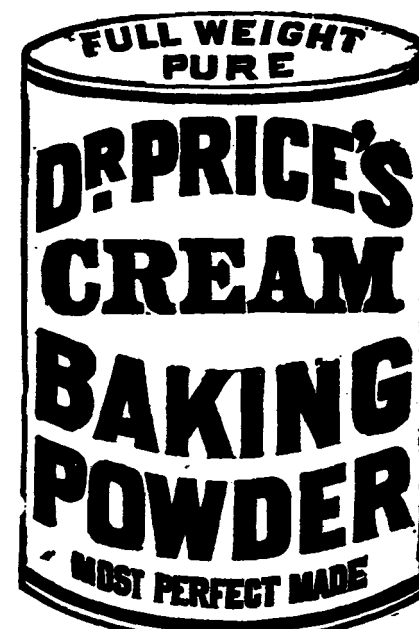
THE RELIGIO-PHILOSOPHICAL JOURNAL made its appearance on June 1st in an entirely new dress and form. It is now a handsome, sixteen page journal which is a great improvement upon the old newspaper form of eight pages. In the present form it is convenient for binding and will make a handsome volume. We always regretted that THE JOURNAL was not published in magazine form because it contained so much valuable matter it seemed a pity it should not be preserved. It is really a very superior publication in its present form and should be generally supported.

ONSET NOTES.

The Fourteenth Annual Camp Meeting at this summer resort by the sea opened on Sunday the 13th, for the season of 1890, with usual prospects for a successful series of meetings. The regular cottagers are at their summer homes, while the campers in tent and cottage are well represented. The hotels are well filled, so much so that persons should secure their apartments in advance. The Middleboro Band, twenty-five pieces, Carter, leader, arrived Saturday the 12th and furnished music Saturday evening in the temple for the lovers of the terpsichorean art. The arrivals for the past week had been quite large and the streets were filled with an anxious throng waiting for the regular camp and entertainment exercises to begin.

Sunday was a perfect day for camp

meeting, bright and clear with a cool breeze from off the waters of the bay. The trains from Boston and from the cape brought accessions to the grove so that by 10 a. m. about 2,000 were in attendance. The Middleboro Band commenced the day's labors with a concert at the Grand Stand, from 9:30 to 10:30 a. m. President Crockett then called the meeting to order and announced the order of exercises, and after singing by the choir he introduced E. B. Fairchild as the speaker of the morning, who gave a vivid elucidation of ancient teachings as compared with the teachings of the present day. Mrs. C. P. Longly spoke upon hypnotism and kindred questions to nearly 1,500 people. Mr. Edgar W. Emerson followed both lecturers with platform tests reporting many names. There are many of the old-time mediums present, among them and worthy of mention are Mrs. L. H. Parmenter, Mass., J. V. Mansfield, Dr. A. L. Hayward, and Dr. A. H. Richardson. Black magic venders are here in large numbers ready to scoop in the dollars. Sunday, July 27th, will be the big day at Onset for this camp, when we expect to listen to Hon. A. B. Richmond and Miss Jennie Leys. W. W. CURRIER.
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